





KORYAK TEXTS

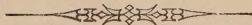
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VOLUME V

KORYAK TEXTS

BY

WALDEMAR BOGORAS



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NOTE.

The present volume was intended to include a collection of Kamchadal texts. Owing to the war, it has been impossible to communicate with Mr. Bogoras; and since the volume has been in type for over two years, it seems best to publish the collection of Koryak texts alone.

There is some inconsistency in spelling the verbal endings *-lin* and *-len*. These ought to be read consistently as given here. The forms *-lin* and *-len* are incorrect. There is no *g* in Koryak. Wherever this occurs, it should be read *g*.

EDITOR.

November, 1916.

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ERRATA.

- p. 15, lines 4, 5, for "gei'li'in" read "gai'liLin."
- p. 50, line 1, interlinear translation, for "that, what was" read "with that which was."
- p. 66, last line of footnote, for "bring" read "being."
- p. 74, line 26, for "ya'tti" read "ya'ti."
- p. 76, line 6, for "mintai'kir" read "mintai'kin."
- p. 76, line 17, for "tiyei'linin" read "tiyai'linin."
- p. 78, line 18, for "ñênvê'thičñin" read "ñenve'thičñin."
- p. 82, title, for footnote reference "1" read "2."
- p. 82, footnote, for "1" read "2."
- p. 86, last line of footnote, for "part ii" read "part i."
- p. 91, title, omit reference 1.
- p. 93, 6th line from bottom of text, for "came" read "come."
- p. 97, footnote, for "2" read "1."
- p. 102, line 11, for "neka'lkilat" read "neka'lkilat."
- p. 102, line 13, for "MuLi'til'kilat" read "MuLi'til'kilat."
- p. 105, 3d line from bottom of text, for "carier" read "carrier."
- p. 105, last line of text, for "kanc" read "kancx."

INTRODUCTION.

THE collection of Koryak texts here published was made as part of the field-work of the Jesup North Pacific Expedition of the American Museum of Natural History. Since the Museum does not allow sufficient space for the publication of all the linguistic material, which naturally forms one of the most important aspects of the work of the Expedition, the American Ethnological Society has undertaken the publication of part of it.

The texts contained in this volume were collected by me between December, 1900, and April, 1901. While Mr. Waldemar Jochelson, my colleague in the ethnological work of the Expedition in northeastern Siberia, investigated the ethnology of the Koryak, I undertook the study of their language, because my practical knowledge and previous studies of the Chukchee language put me in a position to acquire with ease a knowledge of the Koryak, which is closely related to the Chukchee.

I left the Anadyr country in December, 1900, and travelled to the village of Kamenskoye, on Penshina Bay, where I met Mr. Jochelson. I staid with him one month, after which time I proceeded to the southeast, to the eastern branch of the Koryak, and also visited the Kamchadal. I travelled among these tribes for two months, until my return to the mouth of the Anadyr, on April 8, 1901. A considerable part of this time was spent in covering the long distances between the villages, the journey being made by reindeer or dog sledge and on

[1]

snowshoes. Some parts of this territory had never been visited by any white man, not even by a single Russian trader, and I met camps and villages the inhabitants of which did not even know the taste of brandy, — in these countries, the foremost product of civilization, and the first to arrive. The last fifteen days of the journey between the Ke'rek region and Anadyr Bay¹ were spent in going without a guide through a country wholly uninhabited; for the Ke'rek, who have but few dogs, do not go very far from their villages on the coast, and are unfamiliar with the hills of the interior.

We travelled up-stream along several small rivers that flow into Bering Sea on the Ke'rek coast, and then, passing over the divide, followed the rivers that belong to the Anadyr system, and finally reached the first camps of the Telqäp Chukchee. This is the method of travelling adopted by the ancient cossacks, the conquerors of Siberia.

All the time that was not taken up by travel, and that was available for study, was devoted to an investigation of the languages of the Eastern Koryak and Kamchadal tribes. The study of the Koryak was the more extensive, owing to its closer affinity to the Chukchee in grammar as well as in vocabulary.

The Koryak dialects may be divided into two large groups, — the western branch, which includes the Maritime Koryak of Penshina Bay and also the Reindeer Koryak; and the eastern branch, which includes the Maritime Koryak of Kamchatka, and also the inhabitants of the villages Reki'nnok, Pustoretzk, and Podkaguirnoye, to the south of Parapolski Dol. These last belong ethnographically to the Kamchatka Koryak, although they are counted by the Russian Administration as belonging to the Gishiga district. The eastern branch includes also the Maritime

¹ See map, Publications of the Jesup North Pacific Expedition, vol. vii.

Koryak of the villages on the Pacific coast around Alutor Bay, and those of the Pacific villages still farther east. The Ke'rek stand apart, and form perhaps a third dialect, although, on the whole, similar to the western branch.

The most obvious point of difference between the two branches is that the sound *r*, which occurs frequently in the eastern branch of the Koryak and in the Chukchee, is wholly missing in the western branch; and is there replaced either by *y* or (less frequently) by *t*, *č*, *s*. The natives are well aware of this difference; and in the tales of the Penshina Koryak, as may be seen from the texts, the use of *r* in the pronunciation of certain words is ascribed to evil spirits.

The inhabitants of villages on the rivers Vi'rník, Poqa'č, and Opu'ka (i. e., between the Alutor Koryak and the Ke'rek), explained to me that, though leading the settled life of sea-hunters, they belong by origin to the Reindeer Koryak. In proof of this they pointed to their pronunciation. They said, "We say *yaya'ña* (HOUSE), and the Alutor people say *rara'ña*."

Instead of the classification "western and eastern groups," we might just as well have said "northern and southern groups;" but I prefer the former designation, because the pronunciation of the eastern branch is nearer to that of the Chukchee, who live to the east.

The Koryak language, in contrast to the Chukchee, which has almost no dialects, is furthermore divided into several local dialects. Each bay and river, with its few villages, has a dialect of its own, differing from the others in pronunciation and vocabulary; and a dialect of Kamchatka may in some respects be nearer to a dialect of Penshina Bay than to that of its immediate neighbor.

The following series of texts was collected chiefly in the village of Kamenskoye (Koryak, Vai'kenan), on Pen-

shina Bay, with the help of Nicholas Vilkhin, Mr. Jochelson's interpreter. The correct transcription of Koryak phonetics offered considerable difficulty, since Nicholas Vilkhin, a half-Russianized Koryak raised in Gishiginsk, belongs by birth to the village of Paren (Koryak, Poi'tin). Now, the dialects of Paren and Kamenskoye, though very much alike, present several points of difference. Some of these are, that *e* of Paren is replaced by *a* in Kamenskoye; *tk*, by *tš* (*čč*); *y*, by *s*. The people of Kamenskoye are well acquainted with the Paren pronunciation, because the intercourse between the villages is considerable. Therefore many of them, when talking with the interpreter, would assume his style of pronunciation. I have tried to avoid confounding the two systems of pronunciation, but I am not sure that I have succeeded in doing so in all cases. Besides this, the rules of pronunciation, which are strict and consistent in the Chukchee language, are quite lax in all the Koryak dialects.

The harmony of vowels, which exists in Chukchee, is unstable in Koryak, and often inconsistent. Chukchee has two groups of long vowels, —

<i>i</i>	<i>e</i> (<i>ä</i>)	<i>u</i>
<i>ê</i>	<i>a</i>	<i>o</i> (<i>ö</i>)

The vowels of the one group cannot be combined with those of the other, either in single words or in compounds such as are in use in this group of languages. The other vowels of the Chukchee are short, obscure, and neutral. Therefore they may form combinations with either group of long vowels. In compounds, the vowels of the first group are replaced by the corresponding vowels of the second group whenever the word contains a single vowel of the second group in any position whatsoever. There are also some stems containing only neutral vowels, which

nevertheless require the exclusive use of vowels of the second group in the other parts of the word.

In Koryak, with its constant dialectical changes from *a* to *e*, this pair of vowels is excluded from the action of the vocalic harmony just described, and both *a* and *e* are considered as neutral. Thus, in the dialect of Kamenskoye, *nu'tanut* (EARTH) changes in the dative to *notai'tiñ*. The two remaining pairs (*i-ê*,¹ *u-o*) also admit many exceptions, in contrast to the strictness of the rule of harmony prevailing in Chukchee. Owing to the intermarriage between the people of different villages, *a*, *e*, *ä*, *i*, may also be used in the same place by different persons, especially when not under accent; for instance, *na'nako* and *na'niko*. In the same way, *uu* and *oo*, *aa* and *ä*, the verbal suffixes *-lin* and *-len*, interchange; for instance, some people of Kamenskoye say *nuu'wge* (COOKED MEAT), others *noo'wge*.

There are also dialectic differences in the use of consonants; for instance, intervocalic *y*, which is omitted in Chukchee and preserved in the Paren dialect of the Koryak, may be omitted in the Kamenskoye dialects, although it is sometimes pronounced, but less distinctly than in the Paren dialect. The sound *č* may to a considerable extent be replaced by *s*, *s'*, *t*. Chukchee has for this sound two different pronunciations, — *č* by men, and *š* by women. A slight difference in the pronunciation by the sexes exists among the Koryak, but much less strict and regular than in Chukchee. Men use the pronunciation *č*, while women employ *s'* or *t*.² The sound-group *nñi* is replaced individually by *nñi*; *q*, by *k*; *wg*, by *ww* or *wx*; *y*, by *g*; etc.

¹ I use in Koryak, instead of this *ê*, simply *e*.

² It is interesting to note that the possessive adjective *Quyqñnra'qučhin*, BIG-RAVEN'S (literally, RAVEN-BIG-HIS), has *č*; and *Miti'shin*, MITI'S (literally, MITI'-HER), has the corresponding *s'*.

Except when otherwise stated, the texts were taken down in the village of Kamenskoye, from the lips of Maritime Koryak women or girls, as follows: 1, 2, 12-14, 18, from Pa'qa; 3, 17, from Ai'wan-ñaw; 4, 5, 8-10, 16, from Anne; 6, from Yu'lta-ñā'ut; 7, 19, 20, from A'qan-ñaw; 11, from Ai'u-ñā'ut; 15, from ipiña'.

Text No. 21 is in the dialect of Pa'llan, a large village of northern Kamchatka on the Okhotsk Sea, and was related to me by Basile, a Maritime Koryak man.

Text No. 22 is in the Paren dialect, taken down in the village of Kamenskoye from the words of Nicholas Vilkhin, a native of Paren, Mr. Jochelson's interpreter.

Text No. 23 is in six languages, — in Chukchee; in Koryak of Kamenskoye, Qare'ñin,¹ and Lesna;² and in Kamchadal of the Okhotsk shore and of the village Sedanka (Kamchadal, E'sxlin) in the mountains, the dialect of which has undergone a great change through Koryak influences. The original text is from Kamenskoye, and was dictated by Anne, a Koryak woman of that village. The Chukchee translation was made by Aqan'kau', a Maritime Chukchee man at the mouth of the Anadyr; the Qare'ñin version, by Maria, a Koryak woman of the village Qare'ñin; the Lesna version, by Andrew, a Maritime Koryak man from Lesna; the first Kamchadal version, by Ivan Kulagin, a Kamchadal man from the village Napana (Kamchadal, Na'pno); and the second Kamchadal version, by Tatiana, a Kamchadal woman from Sedanka.

Text No. 24 is in three dialects, — Kamenskoye, Paren, and Qare'ñin. The original text was recorded from dictation by Pa'qa, a Koryak girl of the village of Kamenskoye. The Paren translation was made by Nicholas

¹ Russian, Kapara, a large village in northern Kamchatka on the Pacific coast.

² A village of northern Kamchatka, on the Sea of Okhotsk, called in Koryak Vei'emlin (THAT OF THE RIVER).

Vilkhin; and the Qare'ñin translation, by Maria of Qare'ñin, mentioned before.

These texts may serve very well for a comparative study of all three languages. I took care to have the translation made as literally as possible, although a few changes were unavoidable. Thus, for instance, the Koryak *Quyqinn'aqu'nu*, which is simply the plural of *Quiqinn'a'qu*, is translated in Kamchadal as *K'u'txen k'č!a'mjan!a'n* (KUTX'S MEN). The Chukchee *erre'č* (Kamenskoye Koryak *aččo'č*), which signifies THAT IS ALL, in the Qare'ñin Koryak is replaced by *tenma'wilen*, which signifies THE FINISHED ONE. *Ge'tkurlI*, added in two Kamchatka Koryak texts, signifies DID ALL AT ONCE, and indicates the suddenness of action, etc.

The affinity between the Chukchee and the various dialects of the Koryak is evident; but in reality it is still greater than it appears after a hasty comparison. For instance, HE BROUGHT HER HOME, in Qare'ñin Koryak, is *ganrai'talen*; and in Chukchee, *rirai'tannen*. The Chukchee, however, has also the form *ganrai'talen*, only it is used syntactically in a different manner.

Free translations of a part of these tales were published in Mr. Jochelson's work on the Koryak ("Publications of the Jesup North Pacific Expedition," Vol. VI), together with other Koryak and Kamchadal tales which I collected without original texts. References to Mr. Jochelson's versions are here given in footnotes to the tales.

A number of tales are given with interlinear translation and free translation; others, only with free translation. The attempt has been made to render the texts as accurately as possible; but it has been found necessary to omit in the translations many of the particles, which are as numerous in Koryak as in Chukchee, and hardly admit of adequate translation.

Words added in translations for the sake of clearness are placed in parentheses. Literal translations of Koryak words or phrases are enclosed in brackets.

The Koryak here given may be compared with the Chukchee texts published by me in Vol. VIII of the "Publications of the Jesup North Pacific Expedition" and in the "Publications of the Russian Imperial Academy of Sciences."¹

Few Koryak or Chukchee tales are known under definite names. Titles indicating the contents have been added by me. I have transcribed the name of BIG-RAVEN in the form most frequently met with, *Quyqinn'a'qu*, although Mr. Jochelson prefers *Quikinn'a'qu*. In Chukchee are found the forms *Ku'rkil* or *Ku'urkil*; and in Kamchadal, *K!utx*. In Koryak I write the third letter as *y*, because it replaces Chukchee *r*; the fourth letter as *q*, because of the corresponding Kamchadal *x*. For *Eme'mqut*, in the English translation, I have retained the Paren pronunciation adopted by Mr. Jochelson, although in these texts the Kamenskoye pronunciation *Ama'mqut* was used more frequently.

The following alphabet has been used for transcribing Koryak and Kamchadal sounds: —

VOWELS.

	ĕ	ä	ö	ü
ĭ	ê	â	ə	
i	e	a	o	u
ı	Е	А		ŭ

¹ В. Г. Богоразъ. Матеріалы по изученію чукотскаго Языка и фольклора, собранные въ Колымскомъ Округѣ. Изданіе Императорской Академіи Наукъ. Вып. I. С.-Петербургъ 1900.

a, e, i, u . have their continental sounds (mostly long).

o. like *o* in *nor*.

ě. like *a* in *make*.

ö. like German *ö* in *Möwe*.

ü. like French *u* in *lune*.

ä. obscure vowel (mostly long).

ê. like *e* in *bell*, but prolonged.

‘i a diphthong with an accent on *i*. It always has a laryngeal intonation *ei*⁸.

â. between *a* and *o*, long.

ə between *o* and *u*, long.

ŭ posterior part of mouth in *i* position, lips in *u* position (short).

A, E, I . . obscure short vowels.

Very long and very short vowels are indicated by the macron and breve respectively.

The diphthongs are formed by combining any of the vowels with *i* and *u*. Thus, —

ai like *i* in *hide*.

ei “ *ei* in *vein*.

oi “ *oi* in *choice*.

au “ *ow* in *how*.

CONSONANTS.

	Stops		Continuant		Affricative		Nasal	Trill	Spirants
	Surd	Sonant	Surd	Sonant	Surd	Sonant			
Glottal	ʔ								
Velar	q	g	x	—	—	—	—	ɾ	h
Palatal	k	—	x*	—	—	—	ɲ	—	—
Anterior palatal .	t*	d*	s*	—	č*	ǰ*	n*	—	—
Alveolar	t	d	s, c	z, j	š, č	ǰ	n	r, ř	—
Labial	p	b	f	v	—	—	m	—	—
Lateral	L	ɭ	—	l, ɭ	—	—	—	—	—
w, y									

b', p', d', t', k', g', w', l', m', n' have a spirant added (*Gehauchter Absatz* of Sievers).

! designates the increased stress of articulation. K!, p!, č!, t!, are pronounced with a sudden explosion, which gives them a clicking sound.

' a full pause between two sounds: yiñe'a, att'ryu!.

- used to connect the parts of a compound word.

- l as in German.
- l̥ the tip of the tongue touching the alveoli of the upper jaw, back of the tongue free.
- ɭ posterior palatal ɭ, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, back of the tongue pressed against the hard palate.
- ɮ posterior palatal ɮ, like ɭ, but sonant. The Chukchee has both the surd ɭ and the sonant ɮ. The Koryak has only the sonant ɮ, which, however, is pronounced differently from the Chukchee sonant ɮ, in that the back of the tongue touches the hard palate with less pressure. And the Koryak sound ɮ is almost similar to double ʎʎ. I use, however, the same transcription for both sounds, the Chukchee and the Koryak, because they fully correspond to each other.
- r as in French.
- ř dental, with slight trill.
- ʀ velar.
- m as in English.
- n as in English.
- ñ nasal of the *k* series, like *n* in *sing*.
- n̠ palatized *n* sound (similar to *ny*).
- b, p . . . as in English.
- v bilabial.
- w always consonantic, and in Koryak nearer to *v* than in Chukchee.
- y always consonantic.
- f pronounced somewhat as a compound of *hv*, bilabial.
- h as in English.
- g̊ velar *g*.
- x like *ch* in German *Bach*.
- x̠ like *ch* in German *ich*.
- d, t . . . as in English.
- d̠, t̠ . . . palatized (similar to *dy* and *ty*).
- s as in English.
- s̠ palatized (similar to *sy*).
- š like German *z*.
- z " English *s* in *rose*.
- c " English *sh*.
- č " English *ch*.
- j " French *jour*.
- ǰ " English *joy*.
- č̠ strongly palatized č.
- ǰ̠ strongly palatized ǰ.
- Sounds ě, ü, ö, å, x̠, j̠, z̠, belong only to the Kamchadal.

Since in the western branch of the Koryak the Chukchee *r* is replaced by consonantic *y*, there appear the combinations *ay*, *oy*, which are distinct from the diphthongs *ai*, *oi*. They are pronounced like the respective diphthongs, but their *y* replaces the corresponding Chukchee *r*.

In Koryak the compound sound *wg*, *gw*, replaces the Chukchee sound *wkw*.

x in Koryak occurs but rarely, and replaces the velar *q*.

In Koryak as well as in Chukchee, *i* terminal and unaccented is frequently pronounced with a slight nasal sound; but in Koryak the nasal sound is often pronounced quite distinctly. I do not use any additional sign to indicate the nasal character of this sound. On the other hand, I preferred to add *ñ* when the nasal sound was pronounced quite distinctly. Therefore, for instance, the dative of the noun has been transcribed in some cases as *yayai'ti* TO THE HOUSE, and in others as *notai'tiñ* TO THE OPEN COUNTRY.

In Kamchadal, the Chukchee *r* is replaced by *j*. This *j* sound is often pronounced with a light *r* trill, somewhat like the Polish sound *rz*.

In the second Kamchadal dialect,¹ *l* sometimes has a slight nasal sound. This nasal *l* replaces the usual *n* of the first Kamchadal dialect.² No special symbol was adopted for this nasal *l* sound.

The Koryak as well as the Chukchee, in order to express a strong exclamation, transfer the accent to the last syllable. Under this transferred accent, *i* is changed to *e*; and *a*, *i*, *u*, are changed to *o*. For instance, *Énki* becomes *enke'*; *ñawa'kak* becomes *ñawako'k*. At the end of tales, *a'ččič* becomes *aččo'č*.

¹ That of the village Sedanka.

² That of the Okhotsk shore.

1. Little-Bird-Man and Raven-Man.¹

Raven-Man and Little-Bird-Man wooed (the daughter) of Big-Raven. Big-Raven preferred Little-Bird-Man. He said, "I will give my daughter to Little-Bird-Man." Miti' said, "I will give my daughter to Raven-Man." After that Raven-Man would go out secretly. He would eat excrement and dog-carrion. (In the morning) they would wake up, and several wolverene-skins and wolf-skins would be there. They would ask both of the suitors, "Who killed those?" and Raven-Man would answer, "I killed them."

-
- Valvımtıla⁸ninti E'čči Pıčı'qala⁸n ñawınoñvo'yke Quy-
 Raven-Man (dual) they Little-Bird-Man want a wife with
 qınn'aqu'yık. Quyqınn'a'qu Pıçê'qala⁸nañ gaimanñivo'ykin,
 Raven-Big. Raven-Big for Little-Bird-Man has a desire,
 e'wañ, "Ğımna'n ñawa'kak Pıçê'qala⁸nañ tıyai'!ñın."
 he says, "I female child to Little-Bird-Man will give her."
 Miti' e'wañ, "Ğımna'n ñawa'kak Valvı'mtıla⁸nañ tıyai'!ñın."
 Miti' says, "I female child to Raven-Man will give her."
 5 Va⁸yuk Valvı'mtıla⁸n vı'n'va ñto'ykin, a⁸!a'ta awyeñvo'y-
 Afterwards Raven-Man secretly goes out, excrement he eats,
 kın, atta⁸wawa awyeñvo'ykin. Kıyaw'!aike, E'nkı vañvo-
 dog's carrion he eats. They wake up, there are
 !ai'ke qapa'au qu'tti i⁸u'wi. Newñivo'ykinenat, "Mı'kinak
 (lying) wolverene- and wolf-skins. They began to say to "By whom
 skins some both of them,
 ga'nmılenau?" Valvı'mtıla⁸n, "Ğımna'n."
 are they killed?" Raven-Man (says), "I (killed them)."
-

¹ Compare W. Jochelson, The Koryak (Publications of the Jesup North Pacific Expedition, vol. vi), No. 82, p. 250.

Then a snow-storm broke out, and continued for a long time with unabated violence. Big-Raven said to the suitors, "Go and try to calm this storm! To the one who calms it, to that one will I give my daughter to wife." Raven-Man said, "I will calm the storm." He said, "Prepare some provisions for me." They prepared several pairs of boots. He went out, and staid near by under a cliff, eating. Little-Bird-Man went out, and there he stood eating of the provisions. Raven-Man gave to Little-Bird-Man a wicked look. Little-Bird-Man entered again, and did not say anything.

Raven-Man staid at the same place. The snow-storm

Va ⁸ yuk	gawya'lyolen.	Qo'npü	Enña ⁸ 'an	ama'latča.
Afterwards	snow-storm came.	Altogether	thus	not growing better.

Quyqinn'aqu'nak gëwñivo'lenat,¹ "Toq, qamałitva'thıtık!

By Raven-Big they were told (dual), "There, make it better (dual)!

Ma'ki yamałitva'tiñ, ña'nyen tiyanñawtiña'nñin." Val-

Who will make it better, to that one I will give the wife." Raven-

vı'mtıla⁸n, "Gü'mma mımałitva'tık." E'wañ, "Qinatinuñ-

Man said, "I will make it better." He said, "Provision prepare

5 la'tık." Nıno'q pla'kiñu gatai'kiñau. Ga'lqañin. E'ñki
for me." A number of boots they prepared them. He went. There

vañvo'ykin e'n migenka, yenotčoñvo'ykin. Piči'qala⁸n
he stays under a cliff, he is eating. Little-Bird-Man

ñitoñvo'ykin, enke' vañvo'ykin, awyeñvo'ykin. Čemya'q
goes out and there he stays, he eats. Of course

Pičeqalañai'tiñ Valvı'mtıla⁸n aqalañvo'ykin. Piči'qala⁸n
on Little-Bird-Man Raven-Man badly looks, Little-Bird-Man

yałqı'wikin, ui'ña i'wka enñivo'ykin.

enters, not saying he is.

10 Valvı'mtıla⁸n E'ñki va'ykin. Enña⁸'an qo'npü vüyañan-
Raven-Man there stays. Thus altogether it

¹ This form is inchoative. It presents a compound of the stem *ñivo* TO BEGIN. It is used quite frequently to express a prolonged action: THEY WERE TOLD ALL THE TIME. Almost the same as the corresponding Chukchee plural form *gëuñño'lenat*.

continued with the same vigor, without abating. Oh, at last Raven-Man entered. His boots were all covered with ice, for he would make water in his boots. That is the reason why the boots had ice. He said, "It is impossible! there is a crack in the heavens." After a while they said to Little-Bird-Man, "Now, then, calm this storm!" He said, "It is impossible. Shall I also go out and make water in my boots, like Raven-Man?" Then Big-Raven said to both suitors, "Go away! None of you shall marry here." Then Little-Bird-Man said, "All right! I will try." He took a round stopper, a shovel, and some fat, and went up to heaven. He flew up, and came to the crack in the heavens. He stopped it with a stopper, and threw the fat on the heavens all around it. For a while it grew calmer.

ñivo'ykin, ui'ña ama'latča. Go, va'yuk गया'लqiwlin, i'mi
storms, not not growing Oh, afterwards he entered, all
better.

pla'ku gaqi'tilinau, qač'in plakgeñe'tiñ na'čañvoqen,
boots were frozen, and into the boots he made water,
meantime

iñi'nñinik pla'ku gaqi'tilinau. "Qiyime'wun, i'ya'n gači'-
therefore boots were frozen, "Impossible, heaven is

malin." Va'yuk Pči'kala'n gewñivo'len, "Toq, gin-ya'q
broken." Afterwards Little-Bird-Man they said to him, "Oh, thou now

5 qma'latva't." — "Qiyime'en, gi'niw gümma tiyanto'ykin,
make it better." — "Impossible, like thee I shall I go out,

plakgeñe'tiñ tiyaa'čañvo'ykin?" Gewñivo'lenau Quyqin-
into the boots shall I make water?" They were told by

n'aqu'nak, "Qalqala'tik, kitta'n aña'wtiñka." Va'yuk
Raven-Big, "Go away! there unmarried." Afterwards

gewñivo'len, "Atau'-qun." Qo'la ača'pil ga'kmiñin, qal-
he said, "Well, now." Some fat small he took it,

te'nñin, wülpa'pel, ga'lqal'in e'e'ti, gayi'nalin, ga'la'lin,
stopper, shovel small, he went to the sky, he flew up, he came,

10 iya'ykin čema'thi'tiñ qal'te'nña gai'pilen, ača'pil e'e'tiñ
of the sky the cleft with the stopper he stopped up, fat small to the sky

gani'nñalin, piče' gama'lalin.
he threw it, for a while it grew better.

He came home, and the snow-storm broke out again. Even the stopper was thrust back into the house. It was too small. He said, "It is impossible. The heavens have a crack." Big-Raven made another stopper, a larger one, and gave it to Little-Bird-Man. He also gave him a larger piece of fat. Little-Bird-Man flew up to the same place and put this stopper into the crack. It fitted well. He drove it in with a mallet. He spread the fat around over the heavens, shovelled the snow around the hole, and covered it. Then it grew quite calm.

He came back, and then Raven-Man grew hateful to all of them. He took a place close to Miti'; and she said to him, "How is it that you smell of excrement?" —

-
- Ġŭ'mlañ gayai'tilen, ġŭ'mlañ ġawya'yo'len. Ña'nyen
 Again he came home, again it stormed. That
 qalte'nñin ġanqu'lin yayačikoitñ, neplu'qin mi'qun.
 stopper was thrust out into the house, small one namely.
 E'wañ, "Qiyime'wun. I'yaⁿ ġačimⁿalin." Quyqinn'aqu'nak
 He said, "Impossible. Sky is broken." By Raven-Big
 qalte'nñin va'sqin ġatai'kilin nima'yiñqin, ġei'lilin, a'čin
 stopper another one he made it big one, he gave it, fat
 5 o'pta nima'yinqin ġei'lilin, ġa'lqalın ġŭ'mlañ, panenai'tiñ
 also big one he gave it, he went again, to the same place
 ġayi'ñalin. Ġala'lin, pa'nena ña'nyen qalte'nñin mal-kit
 he flew up. He came, another time that stopper all right
 ġa'npilen, ta'a'wga ġata'lalen, ña'nyen a'čin e'e'tiñ ġani'ñ-
 he stuffed in, with the he struck it, that fat to the sky he threw
 mallet
 lalin, ġŭ'mlañ ä^slälä ġa^slmelin, qoqlö'wičñin; qo'npü
 it, again with snow he shovelled up, the hole; altogether
 ġama'lalin.
 it grew better.
 10 Ġala'lin; ña'nyen Valvi'mti^añ aqa'nn'u ġa'ččilin.
 He came; that Raven-Man to hate they had.
 Miti'nak eñyei'ña vaga'lekin, newñivo'ykin Valvi'mti^añ,
 To Miti' close he sits, she says to him Raven-Man,

rivers are stingy (with their water)." Then a small river came to that place, bubbling. She filled her pail bought from the Russians (i. e., an iron pail), and carried it on her back. (Suddenly) a man came to her. She could not carry the pail. He said, "I will carry the pail (for you)." She came home in the dark. The man followed. It was River-Man. They said to her, "Who is this man?" He said, "I am River-Man. I took pity on that singer." They scolded their daughter. Nevertheless River-Man married her.

After that they remained still in complete darkness. They said to River-Man, "Why are we living in darkness?" He said, "Why, indeed?" He put on a head-

vo'len gɾya'pčak. E'wañ, "I'min qai-vai'amtɪ alña'we'ye."
 began to sing. She said, "All small rivers (dual) are stingy."

Va'yuk gani'kalin enkai'tɪ vai'ampɪlɪñ, gañvo'len čilala'tik.
 Afterwards it made so to that place river small, began to bubble.

Gayi'čcalin miłh-u'kkam, yaite'tɪ ga'lqaɪin, miłh-u'kkam
 She filled Russian vessel, to the house she went, Russian vessel

gemtei'pɪlin, qɪa'wul gaɪa'lin. Gapkau'len, e'wañ, "Güm-
 she carried on a man came. She could not he said, "I,
 her back, (carry),

5 na'n, gümna'n mi'mtin." Gayai'tɪlen wüs'qũ'mčiku ña'nyen
 I shall carry it." She came home in the dark. That one

gaɪmñena'len. Vai'am. Gewñivo'len, "Eni'n ma'ki?"
 followed. River. They said to her, "That one who?"

E'wañ, "Gũmma Vaiamenai'-güm. Gümna'n yai'vaču
 He said, "I River-am-I. I to compassion

ti'tcin ena'n gɾya'pčala'n." Gañvo'len ñawa'kak kitai'ñak.
 had that singer." They began female-child to scold.

Ña'nyen Vaia'minak gama'talen.

That one by the River was married.

10 To, va'yuk qo'npũ wüs'qũ'mčiku vañvoɪai'ke. Gew-
 Oh, afterwards altogether in the dark they remained. They

ñivo'len Vai'am, "Me'ñqañ niki'ta mitɪvañvoɪai'kin?"
 began to say to River, "Why in the night we remain?"

E'wañ, "Me'ñqañ mi'qun?" Ławtɪki'łčičñin vi'tvitin gai'-
 He said, "Why, indeed?" Head-band of ringed- he
 seal thong

band of ringed-seal thong. He went out (and practised magic). Then at least a little light appeared. The day dawned. They spoke among themselves, "How shall we do it?" Then Yini'a-ña'wgut prepared for a journey. She went to Raven-Man and asked, "Halloo! Is Raven-Man at home?" Raven-Woman said, "He is." She said to Raven-Man, "Since you went away, I have been feeling dull all the time." She found Raven-Man, and said to him, "Did not you feel dull (since that time)? Will you stay so?" He turned his back to her, but she wanted to turn him (so that he should look with) his face to her. But he turned his back to her. Then she tickled him under the arms. She put her hands under his armpits. His sister said to him, "What is the matter with you?"

p̄len, ganto'len, ayi'kvan gaqayičiḷanñivo'len vantigeñin
put on, he went out, at least small light came, dawn
gato'mwaḷen. Va'yuk gewñivo'len, "Meñqañ mĩntin?"
was created. Afterwards they began to "In what we shall do
talk, manner it?"

Yini'a-ña'wgut gañvo'len tenma'witčuk, Valvĩmtiḷa'yikiñ
Yini'a-ña'wgut began to prepare, to Raven-Man
gaḷa'lin, "Mai, Valvĩmtiḷa'ñ va'ykin?" Va'čvi-ña'ut e'wañ,
she came, "Halloo! Raven-Man is (at home)?" Raven-Woman said,
5 "Va'ykin." Gewñivo'len Valvĩmtiḷa'ñ "As'so' qatí",
"He is." She began to say Raven-Man "Since you went
to away,

qo'npú a'lva titva'ñvok." Gayo'olen Valvĩmtiḷa'ñ, gew-
altogether wrongly I was." She found the Raven-Man, she
ñivo'len, "Ğı'ssa qa'čik ui'ña a'lva a'tvaka? Qe'nñivo?"
began to say, "Thou really not wrongly not wert? Will you stay so?"
Qa'pten gayi'ltiḷen, yai'na yil'ykinin. Ğũ'mlañ qa'pten
The back he turned, to the she turns him. Again the back
front side

li'ykin. Va'yuk gañvo'len čičhi'ñik yiyigičha'wik, gačečeñ-
he turns. Afterwards she began in the armpits to tickle him, she put her
10 qatviñvo'len; čake'ta gewñivo'len, "Quya'qi? I'n'ač.
hands under his by the sister he was told, "What is the Enough.
armpits; matter with you?"

Stop it! This is a good girl." After that he began to make sounds in her direction, "Gm, gm, gm!" She turned him around, and at last he laughed out, "Ha, ha, ha!" The sun jumped out and fastened itself to the sky. It grew daylight.

After that they slept together. She said to him, "Have you a tent?" — "No!" — "Have you a fork?" — "No!" — "Have you a plate?" — "No!" She said, "Then let us go home! I have all those things at home." They moved on to Big-Raven's house. She said to Raven-Man, "Oh, you are a good man!" and he felt flattered. Afterwards she killed him.

E'nnu mal-ña'witkata." Va⁸yuk enkai'ti gañvo'len, "Gm,
This one is a woman." Afterwards to that he began, "Gm,
good direction
gm, gm." Qo'yñ yileñvo'ykinen. Va⁸yuk gaktača'čhalen,
gm, gm." To this side she turns him. Afterwards he laughed loudly,
"Ga, ga, ga!" Ti'ykitiy gače'pñitolen, i'ya⁸g ga'plin,
"Ha, ha, ha!" The sun peeped out, to the fastened
sky itself,

qo'npū geča'len.

altogether it grew light.

5 Va⁸yuk gayi'lqalinat Yini'a-ña'wgutinti, gewñivo'len,
Afterwards they slept (dual) Yini'a-ña'wgut (dual, i. e., she told him,
with the man),

"Ma'čči yinna va'ykin, polatka¹ va'ykin?" — "Ui'ña." —
"Now what is, tent is?" — "No." —

"Ma'čči vi'lka¹ va'ykin?" E'wañ, "Ui'ña." — "Tore'lka¹
"And fork is?" He said, "No!" — "Plate

va'ykin?" Gú'mlañ e'wañ, "Ui'ña." E'wañ, "Minyai'timik.
is?" Again he said, "No!" She said, "Let us go home!

Gümni'n ya'yak valai'ke." Ye'lñ gata'wañlenat Qoyqin-
My things at home are." There they moved on to

10 n'aqoyikai'ti. Ewñivo'ykinen Valvi'mtīla⁸n, "E⁸n, mal-
Raven-Big. She began to say to the Raven-Man, "Oh, well, a good
qla'wul." Ačačhitčoñvo'ykin. Va⁸yuk ñe'nako ga'nmiñen.
man!" He felt flattered. Afterwards there she killed him.

¹ Words borrowed from the Russian: палатка TENT, тарелка PLATE, вилка FORK.

Yini'a-ña'wgut put Raven-Man's (head) on above. She said, "That spotted palate of yours, let it grow to be a fine cloudless sky!"¹

She came home. And they said to her, "What have you been doing?" She said, "I killed Raven-Man. He had the sun in his mouth." From that time on it was quite calm. Raven-Woman said, "Well, now, does my brother remember me? (Probably) he has plenty to eat." She said, "Let me visit him." She visited him, and he was dead. Then she cried (and said), "He caused annoyance to the other people. (Therefore he is dead.)" She left him there. There was nothing else to do.

Yini'a-ña'wgutnak	Valvi'mtīla ⁿ	gičgołai'ti	goi'pilen.
By Yini'a-ña'wgut	Raven-Man	to the upper part	was stuck in.

E'wañ,	"Gini'n	ka'li-qa'nyan	mał-i ⁸ 'yu	nina ⁸ 'lin,	tañ-i ⁸ 'yu
She said,	"Thy	spotted-palate	to a sky	let it grow,	to a fine sky
			good		

nina⁸'lin."

let it grow."

Gayai'tilen,	gewñivo'len,	"Me'ñqañ	i'ti?"	E'wañ,
She came home,	they told her,	"How thou	wert?"	She said,

5 "Valvi'mtīlaⁿ tī'nmin, Ena'n ti'ykitiy gaya'luplin." Ačhiva'n

"Raven-Man	I killed,	he	the sun	used for a quid."	From that time
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qo'npü	mał'a'ti.	Va'čvi-ña'ut	e'wañ,	"Iñei'!	Yiča'myi-
altogether	it grew better.	Raven-Woman	said,	"Well	By the now!

tu'mga	li'gi	ina'tci?	Tañ-a'wyeñvoi."	E'wañ,	"Miyo ⁸ 'ogan!"
brother	to his I am put	mind to?	Good he began to eat."	She said,	"Let me visit him!"

Gayo ⁸ 'olen.	E'en	gavi ⁸ 'yalin.	Gañvo'len	qalhai'ak,	"Ena'n
She visited him.	And	he was dead.	She began	to cry,	"He

tu'mkiñ	ya'noti	vetke'gičñin	taik'inin."	Čape'lalen.
to the other people	at first	annoyance	did."	She left him.

10 Me'ñqañ ni'ntnin?

How was she to act?

¹ These words are used also as an incantation against bad weather.

Then those people said to Little-Bird-Man, "Go home, both of you!" They said to them, "Go away with a caravan of pack-sledges!" He replied, "We will go on foot." They went away on foot, and came to a river. Little-Bird-Man said to the woman, "Let me carry you (across)!" The woman said to him, "Do not do it!" He said, "It is all right." He carried her, and in doing so he died. Yini'a-ña'wgut slept a night among stone-pines and was almost frozen to death. On the following morning it dawned, and close to that place a reindeer-herd was walking. All the reindeer had iron antlers. A man was walking there too. He said, "Oh, come here!" She said, "I will not come. My husband has

Ŋa'nyeu gewñivo'lenau Pīci'qala^{en}, "Qiyai'titik."

Those began, to say to Little-Bird-Man, "Go home (dual)."

Gi'wlinat, "Mu'uta qit'htik." Gi'wlin enna^{an}, "A'imi,

They told them "With a be (dual)." He said thus, "Well,
(dual), caravan of
sledges

vai'cita." Gaḷqa'linat vai'cita. Va^{en}yuk gayo^{en}olen vai'am-
on foot." They went (dual) on foot. Afterwards they found a river

n'aqu. Pīci'qala^{en} e'wañ ña'witkatitñ, "Miti'mtingi!"
big. Little-Bird-Man said to the woman, "I will carry thee!"

5 Ŋa'witqata gewñivo'len, "Qiyem-e^{en}." E'wañ, "Mal-
By the woman he was told, "Not needed." He said, "All

ki'til." Gati'mtiñlin, va^{en}yuk Pīci'qala^{en} gavi^{en}yalin. Yini'a-
right!" He carried her, after that Little-Bird-Man died. Yini'a-

ña'wgut gaḷa'lin qas'wugeñki ke'vññoñ, kima'k quqi'tiñ.
ña'wgut came to the stone-pine to stay for a almost she was
bushes night, frozen.

Miti'w geča'len, enka'ta tīlai'vikiñ ñe'la, pīlvīnti-yīnnala^{en}.
To- it dawned, on that is walking a herd, with iron antlers.
morrow place around

Qla'wul o'pta enka'ta tīlai'vikiñ. Gewñivo'len, "Toq,
Man also on that place is walking. He told her, "Oh,

10 qiya'thi!" Gewñivo'len, "Qiyom mīla'k! Gūmni'n i'pa
come!" She told him, "I will not come. My actual

died." He said to her, "I am he, I am your husband." He took out his gloves. "These you made for me. I am your husband. I am Little-Bird-Man."

A house was there, also reindeer (for driving). He said to her, "Let us go to Big-Raven! Now let them say again that you have a bad husband!" They went with a caravan of pack-sledges, and they arrived. The people said to Big-Raven, "Oh, your daughter has come with a caravan." Big-Raven said, "Our daughter went away on foot." She said, "Here I am, I have been brought home by Little-Bird-Man." Little-Bird-Man made numerous driving-sledges, all of silver. They lived there

qla'wul vi'gi." Gewñivo'len, "Wutinnalai'-güm qla'wul-e-
 man died." He told her, "This-am-I man-am-
 güm." Yr'hlilu gaito'lenau. "Wutissau' gina'n gatai'ki-
 I." Finger-gloves he took them out. "These thou hast made.
 linau. Wutissalai'-güm, Pičiqalaⁿai'-güm."

This-am-I, Little-Bird-Man-am-I."

enke' yaya'ña va'ykin, güm'lañ qoya'we. Gewñivo'len,
 There a house is, also reindeer. He told her,
 5 "Qoyqinn'aqoyikai'ti minil'qat. Če'čve yewñivola'ñe,
 "To Raven-Big let us go! Openly they shall tell,
 'A'ččiñ qla'wul yawa'ykinen.'" Ga'lqarinat mu'uta,
 'Bad man she has him.'" They went (dual) with the
 caravan,
 gala'linat. Gewñivo'lenau, "Ñawako'k! naya'tin, mu'uta!"
 they came. They began to say, "Female child! came, with the
 caravan!"

Gewñivo'len, "Mu'čhin ñawa'kak vai'čita qatha'ai."
 He said, "Our female child on foot they went
 away" (dual).

Gewñivo'len, "Wuttinnalai'-güm. Piči'qalaⁿak inaya'ti."
 She said, "This-am-I. By Little-Bird-Man I was
 brought."

10 Piči'qalaⁿ nelhepito'nqen yaqa'n-uya'tikiu am čerepro'nau.¹
 Little-Bird-Man many created driving-sledges all of silver.

¹ Borrowed from the Russian сеpe6po SILVER.

all together, and travelled about in all directions with a caravan of pack-sledges. They lived in joy. They staid there.

e'ŋki oma'ka ɣatvañvo'lenau, ɣa'lñil ɣaɭaivñvo'lenau
There together they lived, in all directions they walked around
mu'uta, ɣaaimiyo'olenau, ɣatvañvo'lenau. Aččo'č.
with a they lived in joy, they lived. That is all.
caravan,

2. Big-Raven and the Mice.¹

Some Mouse-Girls walked along the seashore. The youngest Mouse also wanted to follow. Her mother said, "Tie her (and leave her) on the seashore." They bound her with two strings of her diaper. She began to squeal, "Pawawawa'!" and they said, "What is it?" — "I have found a genuine small nail." — "Go to her!" They went to her. "What is it that you have found?" But it was only a small shell. "Oh, strike her!" They struck her, and she whimpered, "Igigi'!"

Pipi'kčā-ñā'wgutinu ɣas'hintil'linau. ɭa'lu ɭumñena'ykin.
Mouse-Women on the seashore walked. The youngest is following.

Ma'ma e'wañ, "As'híñka qwuɭa'ɣitčā." A'men ɣawgu'lin
Mamma said, "On the seashore tie her." And they bound her
5 am-ma'kil-ñē'eta. Tawtawanñivo'ykin, "Pawawawa'!"
with diaper- with two. She began to squeal, "Pawawawa'!"
only- strings-

A'men e'wañ, "Yí'na wot?" — "Tɭa'go'n! Ta'qin-
And they said, "What this?" — "I found! Genuine
va'ɣlñipel." — "ɭa'ni qɭyo'ola'ɣitčā." ɣayo'olen. "Yí'naqi
nail small." — "The you visit her." They visited her. "What then
youngest

ɭu'wa'n?" Qa'cin milya'qpil. "Qaykipla'ɣitčā!" ɣaivo'len
thou foundest? And only a shell small. "Strike her!" They began
ki'plik, ɣaivo'len qalhai'ak, "Igigi'."
to strike, she began to cry, "Igigi'."

¹ See Jochelson, *The Koryak*, I. c., No. 88, p. 260.

After a while she turned to them again, and began as before, "What is it that I have found? Oh, indeed, it has nails! Oh, indeed, it has eyes! Oh, indeed, it has whiskers!" — "Go to her and see what she has found!" They came to her, and really it was a small ringed seal.

Big-Raven said, "Eh, eh! Why are those Mouse-Girls shouting and dancing?" Miti' said, "Oh, leave off! Why do you want to go to them?" But he went to them. "Well, there! Mouse-Girls, what is the matter with you?" — "Oh, nothing! only this Hairless-One grew angry with us." He said, "Louse me, (one of you!)" One Mouse-Girl said, "I have pricked myself with my father's awl."

Gǔ'mlañ enkai'ti gañvo'len, "Yí'nnā wot tīla⁶go'n?
Again in the same she began, "What this I found?
direction

Ča'myeq gavaginña'len, ča'myeq gaḷa'lin, ča'myeq gaḷa-
Indeed with nails, indeed with eyes, indeed with
lu'lin." — "Qıyo⁸ola'gıtča ıḷa'ñi, yí'nnā lu⁶nin." Gayo⁸olen,
whiskers." — "Go to the youngest, what she has They visited her,
(and see) found."

qačır'n vı'tvitpil.

and really a ringed
seal small.

5 Quyqınn'a'qu e'wañ, "Eei! ya'qlau Pipi'kča-ña'wgutinu
Raven-Big said, "Eh, eh! what are Mouse-Women
they doing,

ıs'hımlavaı'ñalai?" Miti' e'wañ, "Qanqa'wgi. Ya'qkınu
loudly dance shouting Miti' said, "Cease. What for
they are?"

nayo⁶onau?" Gayo⁶olenau. "Amei'! Pipi'kča-ña'wgutinu,
will you visit them?" He visited them. "Well there! Mouse-Women,

yaqlaikine'tık?" — "Ui'ña aya'qka. Atau' A'xgıke
what are you doing?" — "Not not anything. Simply Hairless-One

kuma⁶ti." E'wañ, "Qınamlıla'tik." Qo'lla e'wañ, "Appa-
is angry." He said, "Louse me." One said, "With

10 nak¹ inassına'nik toi'pük." Nani⁸win tami'nñi-qla'wulen
father on an awl I pricked One could say handicraft-man's
myself."

¹ A'p̄pa, a'pa in some Koryak dialects, FATHER; in others, GRANDFATHER. Here it is used with both meanings indiscriminately.

One might think she were the daughter of some artisan. He said to another small girl, "Louse me!" — "I have pricked myself with my mother's needle." One might think she were the daughter of some seamstress. "O Hairless-One! louse me." She said, "Eh, all right!" She loused him. (He said,) "Oh, say (these words): 'Grandfather's lice taste of fat!'"¹

Then he shook his head, and the small mice were scattered in all directions. Some fell into the sea, some into the coast-slime, others into the river, and others again on the pebbles. Big-Raven took the little ringed seal and carried it home. The Mouse-Girls crawled to the shore

ñawa'kak. Va's'qin ña'nyen qai-ña'wis'qat, "Qinamlu'wi!" —
 female child. Another that small-woman, "Louse me!" —
 "Ğu'mma mama'nak² tetei'tiñ toi'pük." Nani'win, awa'nñi-
 "I with mamma on a needle I pricked One could say, sewing
 myself."

ña'win ñawa'kak. "Axxike, qina'mlu." E'wañ, "I, toq!"
 woman's female child. "Hairless-One, louse me." She said, "Eh, well!"
 Ғӑнво'лен м̆лу'к. "Qiwiykin-i'-gi, 'Appanau' mimlu'wgi
 She began to louse him. "Say you, 'Grandfather's lice

5 nanyamča'čaqenau.'"
 are tasting of fat."

E'nki ɣalawtime'lin, ña'nyau qai-pipí'kaļñu am-ma'na
 Then he shook his head, those small mice to different
 directions

ganiya'linau, — qu'tčau a'ñqak, qu'tčau wapi's'qalqak,
 he scattered them, — some to the sea, some to the slime,
 qu'tčau va'yamilqak, qu'tčau wu'ğwulqak. Quyqinn'aqu'nak
 some to the river, some to the pebbles. Raven-Big
 ña'nyen vi'tvitpiliñ ganyai'tilen. Ña'nyau ɣawliñvo'lenau,
 that ringed seal small he took it home. Those came to the shore,

¹ It seems that the Hairless Mouse-Girl, according to the custom of many native tribes of this country, was killing the lice with her teeth.

² *Ma'ma*, probably from the Russian *mama*. The proper Koryak term with endearing sense is *a'nma*.

and asked one another, "Where did you fall?" — "I fell into the sea." — "Then you were cold." — "And where did you fall?" — "I fell on the small pebbles." — "Then you were pricked." — "And where did you fall?" — "I fell into the coast-slime." — "Then you were cold." — "And you, Hairless-One, where did you fall?" — "I fell on the moss¹ spread by mother." — "Then you fell easy."

They said, "Let us go home!" They went home and told their mother, "See, mamma! we have found a small ringed seal, but grandfather took it away." — "Did he? Then we will fetch it back. O daughters! go and look

es'he'lvĩn uwi'kiu gapñilañvo'lenau. "Ğı'ssa mi'ñki i'yi?" —
 between their bodies they told about. "Thou where hittest?" —
 themselves

"Ğümma a'ñqak ti'yak." — "Vı'yañ isku'la'ti." — "Ğı'ssa
 "I to the sea hit," — "Then thou wert cold," — "Thou
 mi'ñki i'yi?" — "Ğu'mma ti'yak čegai'lık." — "Vı'yañ
 where hittest?" — "I hit on the small — "Then
 pebbles." —

isvı'a'ti." — "Ğı'ssa mi'ñki i'yi?" — "Ğümma vapi's'qalqak
 thou wert "Thou where hittest?" — "I on the slime
 pricked." —

5 ti'yak." — "Vı'yañ isku'la'ti." — "Ğı'ssa, A'xhıke, mi'ñki
 hit," — "Then thou wert cold," — "Thou, Hairless-One, where
 i'yi?" — "Ğu'mma mama'nak veta'niya'tık." — "To, ғı'ssa
 hittest?" — "I to mamma on the moss spread." — "Oh, thou
 yiyku'la'ti."
 wert on soft!"

Ğewñivo'lenau, "Minyaitı'a'mik!" Ğayai'tilenau, ғаñvo'-
 They began to say, "Let us go home!" They came home, they
 lenau pñalte'lık, "Kı'wan, ma'ma, ya'nut vı'tvipil mıtla'wla'n,
 began to narrate, "Truly, mamma, at first ringed seal we found it,
 small

10 appa'nak i'tčanın." — "Ya'qkinki! Nayanva'nñinin, mis-
 by the grand- he took it "What for! Let them skin it, we
 father away." —

¹ Used as a child's diaper. See W. Jochelson, *The Koryak*, *L. c.*, p. 252.

into his house." They looked in. Then they came back and said, "Ème'mqut is skinning it." — "Now you there, [you Mouse-Girl,] go and look in!" She looked in. "Just now they are cooking it." — "Now, you there, this one, go and look in there!" She looked in. "Just now they are taking the meat out of the kettle." Mouse-Woman said, "Oh, I wish Big-Raven would say, 'We will eat it to-morrow!' We must find a shaman's small stick (used in magic). Oh, you there, small Mouse-Girl! take this bundle of grass (on which magic had been practised) and carry it to Big-Raven's house. There drop it through the vent-hole."

They (the Mice) took it and carried it there, and dropped it into the house. Big-Raven immediately said, "Miti',

saitiḷa'ñin. Ñawa'kku, qawas·vīḷa'tīk." Gawa's·vīlinau,
will fetch it. Female children, look in." They looked in,
gaya'ḷinau, ḡi'wīlinau, "Amamqu'tinak yīwa'nñīykinin." —
they came, they said, "Ème'mqut he is skinning it." —
"Am-ñu'nin qai-ña'wis·qat, qawas·vu'ḡi." Gawa's·vīlin.
"Now this one small-woman, look in." She looked in.
"Akīḷa'ḡḷ kokaivīḷai'ke." — "Am-ñu'nin qai-ña'wis·qat,
"Just now they are cooking it." — "Now this one small-woman,
5 qawas·vu'ḡi." Gawa's·vīlin. "Akīḷa'ḡt kokañpaḷai'ke."
look in." She looked in. "Just now they take (the meat)
out of the kettle."

Ḡewñivo'ḷen Pipi'kča-ña'wgut, "Iñe'! Quyqinna'qu ne'wñivon,
She began to say Mouse-Woman, "Oh, Raven-Big would he say,
'Tañ-miti'w mīna'wyēḷa,' Ilu'pīlīñ ti'ta mīneḷo'ḡḷa! Qai-
'Well to-morrow we will eat it,' Shaman's when we shall find! Small
small stick

ña'wis·qat em-ña'no qīya'ḡthin vai-ki'ḷtīpīlīñ. Qīḷaḡaḡtča
woman there-that one bring grass-bundle small. Carry it away
Qoyqinn'aqoyikai'tīñ, qīnayala'ḡitča."
to Raven-Big's (house), drop it."

10 Ḡaḷa'lin, ḡana'yalin. Quyqinn'a'qu e'wañ, "Mitei',
They carried dropped it. Raven-Big said, "Miti',
it away,

we had better eat this meat to-morrow." And she said, "All right!" — "Oh, you, small Mouse-Girl! go and look into the house!" — "Just now Miti' is arranging the bed." — "And now you, go and have a look!" — "Just now they have gone to sleep, they are snoring." — "Now, there, let us go!" They took bags and iron pails, went there, and put all the cooked meat into them, also what was left of the broth. They defecated (into the kettle), also filled Miti's and Big-Raven's boots with small pebbles.

Next morning they awoke. "Miti', get up! Let us eat!" Miti' began to put on her boots. "Ah, ah, ah! ah, ah, ah!" — "What is the matter with you?" — "Oh, nothing!"

miti'u minnu'nau noo'wge." A'men e'wañ "I, i'nmi-to-morrow we will eat the cooked meat." And she said "Eh, all qu'nũm." — "A'men y'ñna, qai-ñā'wis'qat qawa's'vugin." — right!" — "Oh, what, small-woman look in there." — "Akila⁸č taka'wñekin Miti'." — "Am-enyī'n qai-ñā'wis'qat, "Just now prepares the bed Miti'." — "Now this small-woman qawa's'vi." — "Akila⁸č gayi'lqalīnau, enkayałai'ke." — look in." — "Just now they are gone to they are snoring." — sleep,

5 "Toq, minlqala'mik." Milh-u'kkamau a'gimu ga'kmilīnau, "There, let us go!" Russian vessels bags they took them, ga'lqalīnau, i'miñ noo'wge gayo'olenau, a'kyel ipa'ña they went, all the cooked they put in, also broth meat

paio'čipit. Ga'łai'olen, i'miñ Miti's'hīnau Quyqinn'aqu'čhi-remainder. They defecated, also Miti's Raven-Big's nau plā'ku wu'gwa gaye'lin. boots with pebbles they filled.

Miti'u gakya'wlinat. "Mitei', qakya'wgi, mīna'wyi." Next day they awoke. "Miti', get up! Let us eat!"

10 Miti' gałaitiñvo'len. "Mikikiki'k, mikikikiki'k!" — "Ya'qiykin Miti' began to put on "Ah, ah, ah! ah, ah, ah!" — "What art thou her boots.

enña⁸'an i'tiykin?" — "Ui'ña y'ñna!" Quiqinn'aqu thus art thou?" — "Not anything!" Raven-Big

Big-Raven then put on his boots. "Ah, ah, ah! ah, ah, ah!" — "And what is the matter with you? You cry now, just as I did." — "Oh, stop (talking), bring the cooked meat, heat the broth!" Miti' drank some broth, (and immediately cried out,) "It tastes of excrement, it tastes of excrement!" — "Oh, bring it here!" Then Big-Raven also cried, "It tastes of excrement, it tastes of excrement!" — "Mouse-Women have defiled us." — "I will not forgive this. I will stun them with blows. Bring me my big club!" She gave it to him, and he started to go to the Mouse-Women. "Oh, grandfather is coming. Tell him, 'Eat some pudding of stone-pine nuts!'" — "What good are those puddings of stone-pine nuts! I have no

gaplaitñvo'len. "Mikikikik'k, ikikikik'k!" — "Ya'qiykin
began to put on his boots. "Ah, ah, ah! ah, ah, ah!" — "What art thou,

Enña'an i'tiykin? A'chi a'men gú'mkiñ ni'wi-gi." — "Qa'nkau,
thus art thou? Now like me talking art "Cease,
thou." —

qiya⁸thin noo'wge. Mína'wyi. ipa'ña qinathleu'." Miti'
bring cooked meat. Let us eat! Broth make warm." Miti'
gañvo'len ipa'wik. "A⁸la'tve, a⁸la'tve!" — "Qiya⁸thin!"
began to drink "It tastes of it tastes of "Bring it here!"
(broth). excrement, excrement!" —

5 Quyqinn'a'qu o'pta e'wañ, "A⁸la'tve, a⁸la'tve!" — "Pipí'kča-
Raven-Big also said, "It tastes of it tastes of "Mouse-
excrement, excrement!" —

ña'wgutinu ganta'witkiñau-mu'yi." — "Qaye'm ña'no,
women have defiled us (two)." — "I will not this
(forgive),

mikiplis'qewla'tik. Qiya⁸thin qolowočü'mñin." Gai'lñin,
I will stun them with blows. Bring big club." She gave him,
ga'lqaiñ, ya'lñ gata'wañlen. "Qulu', qulu', qulu'k!" —
he went away, there he was moving on. "Big, big, big!" —

"Appa'nak nenene'a'mik. Qiwla'gítča, 'Ní'kli-ye'lka!" —
"By the grand- father he appears to us. Tell him, 'With stone- pudding!' —
pine nuts

teeth." — "Then have some cloud-berry-pudding." — "Yes, I will eat some of the cloud-berry-pudding." He ate of the pudding. "Grandfather, lie down on your back and have a nap!" — "Yes, I will have a nap, lying thus on my back."

He slept, and they fastened to his eyes some red shreds. "Grandfather, enough, get up!" — "All right! now I will go home." He went home; and when he was approaching, and came close to the house, he shouted all of a sudden, "Miti', tear in twain the worst one of our sons, to appease the fire!" Without any reason she tore her son in twain. "And where is the fire? Just now you said, 'It burns.' What happened to your eyes? They have shreds fastened

-
- "Ya'qkinau nī'klī-ye'lkū? Ava'nnīkil-e-gūm." — "Yī'tti-
 "What for (those) stone-pine nut pud- Toothless am I." — "With
 dings? cloudberry 1-
 ye'lkā!" — "O, yī'tti-ye'lkā-van tiya'yilku." Gayi'lkulin.
 pudding!" — "Yes, with cloudberry-pud- I will eat the He ate of the
 ding pudding." pudding.
 "Appa', wū'ssīñ gayi'lqata!" — "O, wū'ssīñ tiyayi'lqatiñ."
 "Grand- on your sleep!" — "Yes, on my I will sleep."
 father back back
 Gayi'lqalin, gaḷamyimka'lenat. "Appa', i'n-ač, qak-
 He slept, they to his eyes attached "Grand- enough, get
 (red) shreds. father,
 5 ya'wgi!" — "Awwa', a'nam-e⁸'en tiyayai'tiñ." Ga'lqalīn
 up!" — "Well, all right! I will go home." He went
 yaite'ti, gayaitiñvo'len, gaḷañvo'len. "Mitei', qanto'ge,
 home, he was coming near, he was approach- "Miti', come out,
 to his home, ing.
 kmi'ñin a⁸'ččiñiča⁸'n qanva'kyintat qangekiplena'ñu."
 son the worst (of all) tear in twain to strike the fire with."
 Ata'mtim gaṇvakyinta'lin kmi'ñin. "Mannu'ki qa'ngaqañ?
 Vainly she tore in twain the son. "Where is the fire?
 a'čhi nī'w-i-gi, qanga'tiykin. Gaya'qlinat leḷa't, gaḷamyim-
 Now saying-wert- it burns. What happened to (your) with shreds
 thou, eyes,
-

¹ *Rubus chamamorus.*

to the eyelids. The Mouse-Women have defiled you." He said, "Hm! now at last I grew angry. Bring me my big club. I will go there and club them."

He went there. — "Oh, grandfather is coming! Say to him, 'Have some pudding of root of *Polygonum viviparum*!'" — "What for?" — "Then have some pudding of berries of *Rubus Arcticus*." — "Yes, I will have some pudding of berries of *Rubus Arcticus*." He entered, and began to eat the pudding. "Grandfather, lie down on your side and have a nap!" — "All right! I will lie down on my side and have a nap."

He slept, and they painted his face with charcoal. "O grandfather! get up, the day is breaking!" — "Yes,

ka'lenat? Pipi'kča-ña'wgutiyik gantawitkiña'w-i-gi." E'wañ, attached to eyes? By Mouse-Women by them defiled-art thou." He said,

"Çm, wu'çtçu nanñiçvina'w-güm. Qiya'çthin qolowoçü'mñin.

"Hm! just now grew angry-I. Bring big club.

Miyo'onau kiplo'nvu."

I will find them to strike them."

Ça'lqaçin. "Qulu', qulu', qulu'k!" — "Appa'nak
He went away. "Big, big, big!" — "By the grandfather

5 neneneçla'mık. Qiwla'gıtça, 'A'wyek-ye'lka!" — "Ya'q-
he appears to us. Tell him, 'With root 1-pudding!' — "What
kınau!" — "Pa'yıtti-ye'lka." — "O, pa'yıtti-ye'lka tiya'yil-
for those!" — "With berry-pudding — "Yes, with berry-pudding I will eat
of *Rubus Arcticus*." of *Rubus Arcticus*

kuñ." Gaya'lqıwlin, gañvo'len yi'lquk. "Appa', a'yıçña
the pud- He entered, he began to eat of "Grandfather, on your
ding." the pudding. side

gayı's'qata!" — "A'nam-e'en, a'yıçña tiyayılqatıñ."
sleep!" — "All right! on my side I will sleep."

Çayılqalın, gaça'wkali'lin wu'lka. "Appa', qakya'wgi,
He slept, they painted his face with coal. "Grandfather, get up,

10 a'lonanñıvoi!" — "O, e'en tiyakya'wiñ." Çakya'wlin.
daylight is coming!" — "Yes, all right! I will get up." He awoke.

¹ A'wyek, root of *Polygonum viviparum*.

all right! I will get up." He awoke. "Grandfather, have a drink from the river there!" — "All right! I will drink." He went away, and came to the river. He began to drink, and there he saw in the water his own image. "Halloo, Painted-Woman! you there? I will drop a stone hammer as a present for you." Oh, he dropped it. "Halloo, Painted-Woman! I will drop down my own body! Halloo, Painted-Woman! shall I marry you?" Oh, he jumped down into the water. That is all.

-
- "Appa', ña'niko va'amik yiwgici'ta." — "E'en a'nau
 "Grandfather, there in the river have a drink!" — "All right!
 tiyayi'wgiciñ." Ga'lqai'in, ga'alin va'amik, gañvo'len
 I will drink." He went, he came to the river, he began
 i'wgicik, ga'ul'in čini'inkin vi'yilviyil. "Mei, Ka'li-ña'ut,
 to drink, he saw his own image. "Halloo, Painted-Woman!
 g'ssa E'uki? Yipa'ña mina'yatin." Gek, gana'yalin.
 thou there? (Stone)hammer I will drop." Oh, he dropped it.
 5 "Mei, Ka'li-ña'ut, u'wik mina'yatin! Mei, Ka'li-ña'ut,
 "Halloo, Painted-Woman! body I will drop. Halloo, Painted-Woman!
 me'če mima'ta-ge?" Gek, u'wik gana'yalin. Aččo'č.
 whether I shall marry thee? Oh, body he dropped it. That is all.

3. The Mouse-Girls.¹

Mouse-Girl said, "Let us play!" They played, and one of them lost a tooth, the youngest one of all. They said to her, "How did you lose this tooth?" She said, "I was

-
- Pipikča-na'wgut e'wañ, "Mino'yičva'a." Gañvo'lenau
 Mouse-Woman said, "Let us play!" They began
 uyičva'tik guyičvanñivo'lenau. Qolla gava'nninta'len, ilalu'.
 to play they were playing. One has lost a tooth, the young-
 est one.
 E'wañ, "Ya'qi vanninta'ti?" — "I'ya-Nipaiva'tinak
 They said, "How didst thou hast lost a tooth?" — "Heavenly by the Envious-one
 thou

¹ Compare W. Jochelson, *The Koryak*, I. c., No. 97, p. 284.

shot by the Envious-One from heaven. By his arrow I lost my tooth. Now I shall die, how can I live?" They said to her, "Do not stay outside! Let us carry you into the house!" They carried her home. Her mother said, "What has happened to you?" — "I was shot from the sky by the Envious-One with an arrow."

The mother said, "Let us call grandmother!" They called her, they brought her to the house. She began to practise shamanism (in order to find out) where the small daughter got her suffering. She said, "My breath does not fit anywhere. Then she wanted to go to the porch. Ermine-Woman said, "Halloo! I will go to the porch, I will inspect the puddings." The small girl pilfered there, and so she lost her tooth. They looked at the

inałqaina'wi, iñi'nñinik ma'qmita tuva'nnintatik. Tyavi⁸'yañ,

I was shot at, from this one arrow I lost a tooth. I shall die,
me'nqañ mikyula'tik?" Gewñivo'len, "Ga'čñin, mi'qun.
how shall I live?" They said to her, "In the outside, indeed!

Mĩninyai'tala-ge." Gek, ganyai'talen. ɪa⁸'gi'wlin, "Ya'qi
Let us bring thee home!" Oh, they brought her Mother said, "How didst
home! thou

Enña⁸'an i'ti?" — "Ega'ñko nałqaine'w-gũm ma'qmita
thus wert thou?" — "From heaven shot was I with an arrow

5 Nipaiva'thitiñnak."

by the Envious-one."

E'wañ, "An'a' mĩnainā'wlan." Gaiña'wlin, ganyai'talen,
She said, "Grand-mother let us call!" They called her, they brought her
to the house,

gañvo'len aña'ñyak, mañe'nko ñawa'kak gaño'valen.
she began to practise from where female child became suffering.
shamanism,

E'wañ, "Ui'ña wi'yiwi aplipa'tca menkei'ti." Ki'tañ am-
She said, "Not breath does not fit anywhere." Then

yaqałheñe'tiñ taya'ñikin. E'wañ Imča'na-ña'wgut, "Yawo',
to the porch she wanted. Said the Ermine-Woman, "Halloo!

10 yaqałheñe'tiñ miłqa'tik. Yi'łku minččatis'qi'wnau." Qai'-
to the porch I will go. Puddings I will inspect. Small

puddings, and saw that one made of stone-pine nuts had been gnawed at. There she left a tooth. Indeed, when pilfering she lost a tooth. Ermine-Woman brought in the tooth. "Whose tooth is it?" Ermine-Woman said, "On which of the small girls shall we try this tooth?"

She said to one of the small girls, "Open your mouth!" That one opened her mouth. She applied the tooth, but it did not fit. In the same way it did not fit any of those small girls. Ermine-Woman said, "Let us try it on the little suffering girl!" She tried it, and it fitted her well. Ermine-Woman said, "She was pilfering." What should she do?

ña'wis·qat tawi'tkiñi, iñi'nñinik vanninta'ti. Gayo'olenau
woman did havoc, therefore she lost a tooth. They found
yí'ľku, ma'nin nıklı·ye'ľkiyel, ña'nyen gačr'čhulin. Ña'nıko
the which stone-pine pudding, that one was gnawed. There
puddings, nut
va'nnıñın ga·pe'ľalen. Qačr'n ena'n tawi'tkiñik ga·va'nnın-
a tooth she left. Really she pilfering has lost a
ta·len. Imča'na-ña'wgutınak ga·na'tvılen va'nnıñın. "Miko'n
tooth. By the Ermine-Woman was brought in the tooth. "Whose
5 vannıñno'n?" Imča'na-ña'wgut gi'wlin, "Ma'nin-qai-ña'wis-
tooth?" Ermine-Woman said, "To which small woman
qatık mintante'nmiñlan?"
we shall apply it?"

E'wañ ñu'nin qai-ña'wis·qat, "Quwa'ñılat." Ña'nyen
She said to yonder small-woman, "Open your mouth!" That one
ga·wañıla'len. Va'nnıñın ga·tan·apče'pınlin, ga·aqai'pa·len.
opened. The tooth she applied it, it badly fitted in.
ı'mı ga'mga-qai-ña'wis·qat, ı'mı ga·aqai'pa·len. E'wañ
Also to every small-woman, also it badly fitted in. Said
10 Imča'na-ña'wgut, "Em-ta'el-qai-ña'wis·qatık qatante'nmin-
Ermine-Woman, "To the suffering-small-woman apply it."
ñan." Ña'nenenak ga·tante'nmiñlen, ga·lepa'ıın. E'wañ
To that one she applied it, it fitted in. Said
Imča'na-ña'wgut, "Ena'n tawi'tkiñik." Me'ñqañ ni'tva'an?
Ermine-Woman, "She did harm." How could she be?

Her mother scolded her, and said, "Go and die! Strangle yourself on a forked twig!" She (went, and very soon) came back. She said, "I could not strangle myself on a forked twig." Mother scolded her, and said again, "There, go away!" She went away, and then only she died. That is all.

Ила ^{8'}	gaqitaiña'len.	Gi'wlin,	"Quvi ⁸ yas'qi'wgi,	qulñaqa-
Mother	scolded her.	She said,	"Die,	strangle
				yourself on a
tis'qi'wgi."	Gayai'tilen.	E'wañ,	"Tapka'vik	olñaqa'tik."
forked twig!"	She came home.	She said,	"I could not	strangle myself
				on a forked twig." ¹
Ила ^{8'}	gaqitaiña'len.	Gi'wlin,	"Toq, qa'lqathi."	Ga'lqaḷin,
Mother	scolded her.	She said,	"Oh,	go away!"
				She went away,
wū ^{8'} tçu	gavi ^{8'} yaḷen.	Ačco'č.		
then only	she died.	That is all.		

4. How a Small Kamak was transformed into a Harpoon-Line.²

A small kamak said to his mother, "I am hungry." She said to him, "Go and eat something in the store-room behind the sleeping-room!" He said, "I do not want to. I want to go to Big-Raven's house." The mother said, "Do not do it! You will die. You will be

5	Qai-ka'mak	Ила ^{8'} ñ	e'wañ,	"Tigitta'trykin."	Gi'wlin,
	Small kamak	to the	said,	"I am hungry."	She said
		mother			to him,
	"Ymoi'ti	gawyi ^{8'} s'qi'wa."	E'wañ,	"Qiy ^{8'} me'en.	Qoyqinn'a-
	"To the rear	(go and) eat some-	He said,	"I do no want to.	To Raven-Big's
	storeroom	thing!"			
	qoyikei'tin."	Ила ^{8'}	gi'wlin,	"Qiy ^{8'} me'en.	Quyavi ^{8'} yañi,
	(house)."	Mother	said to him,	"Do not do it.	Thou wilt die,

¹ The natives believe that the mice actually commit suicide by strangling themselves in a forked willow-twigg (cf. Jochelson, *The Koryak*, I. c., p. 285, footnote).

² Compare W. Jochelson, *The Koryak*, I. c., No. 98, p. 285.

caught in a snare." She said, "Go to the upper store-room (in the porch) and eat something!" He said, "What for? Those provisions taste of the upper storeroom." She said, "Go to the cache and eat something!" He said, "What for? Those provisions taste of the cache."

Big-Raven spread a snare close to his elevated storehouse (raised on supports). The small kamak ran there, and was caught in a snare. He began to whimper; "Oh, oh, I am caught, I am caught!" Big-Raven said, "It came to my mind to go and to look at this snare." He came to it, and wanted to enter the storehouse, but stumbled over something lying in the way. "What now, what is it?" — "It is I. I am caught." The small kamak

nayanoga'thi." E'wañ, "Yas·qalkai'tiñ gawyis·qi'wa."
 thou wilt be caught She said, "To the house-top (go and) eat some-
 in a snare." thing!"

E'wañ, "Ya'qkinau, niyas·qalqača'čaqenau." E'wañ,
 He said, "What for? they taste of the house-top." She said,
 "Ołhiwe'tiñ gawyis·qi'wa." E'wañ, "Ya'qkinau, nolihoča'-
 "To the cache (go and) eat some- He said, "What for? they taste of
 thing!"

čaqenau."
 the cache."

- 5 Quyqinn·aqu'nak ena't gantıwa'len ma'mik. Ñanikai'tiñ
 Raven-Big a snare has spread near the ele- There
 vated storehouse.
 gagınta'wlin, qai-ka'mak, gawga'len ena'tık, gañvo'len
 he ran, small kamak, was caught in the snare, he began
 qalhai'ak, "I, tu'kwak, tu'kwak." Quyqinn·a'qu e'wañ,
 to cry, "Oh, I am caught, I am caught!" Raven-Big said,
 "Yawo', ena'tpel miyo^s'an, lı'gi tı'tčın." Gayo^s'olen, ai'ak
 "Well, now, snare I will visit, to my I had it." He visited it, into the
 mind storehouse
 gaya'lqiñvolen, geñu'galen. "Wu'tčın yaq, yı'nna?" —
 he wanted to enter, he stumbled, "This, now, what?" —
 10 "Ğımma, kitta' tu'kwak." A'naqun kuła'kata¹ nımeyeyıt-
 "I, there I am caught." And so with (his) fist he was brushing

¹ Borrowed from the Russian кулакъ FIST.

was crying, and brushing away his tears with his small fist. "Stop blubbering! I will take you to Miti'." He brought the small kamak to his house, and said, "O, Miti'! dance in honor of (our) catch!" She began to dance, "We have a small kamak, we have a small kamak!" Big-Raven said, "You dance in a wrong way. Ga'na, step forth and dance in honor of (our) catch!" She came out and began to dance, "We have a small ma'kak, we have a small ma'kak!" Big-Raven said, "Really this is right."

They took him into the house. The house-master said, "What shall we make out of you, a cover for the roof-hole?" — "Not this. If I am made into a cover for the roof-

va'qen, niqalhai'aqen. "Aqalhai'aka qitir'ykin-i'-gi. Mete'nañ
away tears, he was crying. "Not crying be thou. To Miti'

minyaita't-ge." Ganyai'talen. "Mitei', qai-ka'makpel qam-
I will bring thee He brought him "Miti', small kamak small dance
to the house." to the house.

la'wun." Gek, gañvo'len mīla'wuk, "Gaqqai-ka'makata
for his Oh, she began to dance! "With a small ka'mak
(catch)."

gana⁸/l-mu'yu, gaqqai-ka'makata gana⁸/l-mu'yu!" Quiqin-
became we, with a small ka'mak became we! Raven-Big

5 n'a'qu e'wañ, "A'lvañ qamla'wun. Ga'na, qiwini, gī'ssa
said, "Wrongly thou dancest Ga'na, come out, thou
for him.

qimla'we." Giwini'lin, gañvo'len mīla'wuk, "Gaqqai-ma'ka-
dance!" She came out, she began to dance, "With a small ma'kak

kata gana⁸/l-mu'yu, gaqqai-ma'kakata gana⁸/l-mu'yu!"
became we, with a small ma'kak¹ became we!"

E'wañ Quiqinn'a'qu, "I'pa, enña⁸/an."

Said Raven-Big, "Indeed, thus."

Gana'tvilen, e'wañ, "Ya'qu mintaikila'-gi, tomñena'ñu?"

They carried him (the house- "Into shall we make thee, into a cover for
in, master) said, what the roof-hole?"

10 E'wañ, "Qiyne⁸/en. Tomñena'ñu qinataikila'tik, tiyañlan-
He said, "I do not want it. Into a cover for you shall make me, I shall feel
the roof-hole (if)

¹ Ga'na mixes up the sounds of the word ka'mak. Still Big-Raven finds it quite right.

hole, I shall feel smoky, I shall feel cold." The house-master said, "What shall we make out of you, a plug for the vent-hole?" — "Not this. If I am made into a plug for the vent-hole, I shall be afraid of evil spirits passing by." The house-master said, "What, then, do you wish us to make of you? Perhaps a work-bag for Miti'." He said, "Not this. I shall feel smothered." The house-master said, "We shall make you into a thong." The small kamak began to laugh and said, "Yes!"

They made him into a thong, they cut him duly, then they carried the line out and began to stretch it (tightly). Thus stretched, they (left it there). Big-Raven's people went to sleep. Frost-Man and his people said,

ñivo'ykin, tiyaqatmawñivo'ykin." E'wañ, "Kulipčina'ñu
smoky, I shall feel cold." (The house-master) said, "Into a plug for the vent-hole"

mintaikila'-gi." E'wañ, "Qiyime'en. Kulipčina'ñu qinatai-
we will make thee." He said, "I do not want it. Into a plug for if you shall the vent-hole"

kila'tik, tiyayimgumganñivo'ykin ñenve'thičñin." E'wañ,
make me, I shall be afraid of evil spirits (passing by)." (The house-master) said,

"Ya'qu-yak quwai'matin a'ntai'ki-gi? Miti'nak čai'uču?"
"Into what, then, thou desirest one should make For Miti' into a working-bag?"

5 E'wañ, "Qiyime'en. Tiyapeikılanñivo'ykin." E'wañ,
He said, "I do not want it. I shall feel smothered." (The house-master) said,

"Ñi'lñu mintaikila'-gi?" Gañvo'len ačača'tik, e'wan, "O!"
"Into a we shall make thee?" He began to laugh, he said, "Yes!"

Ñi'lñu gatai'kiñvo'len, gas'viñvo'len, ña'čhinoñ gała'len,
Into a they made him, they cut him (into to the outside they carried it,
thong a line)

gañvo'len tve'tik, ga'tvelen. Quyqinn'aqu'wgi gayi'lqalinau.
they began to stretch they stretched it. Big-Raven's people went to sleep.

Annimaya'tiyik gi'wlinau, "Quiqinn'aqu'nak qai-ka'mak
(Those) with the said, "By Raven-Big a small kamak
Frost-Man

"Big-Raven has caught a small kamak. They made him into a thong. Let us go and steal it!" They found it, and began to untie it. Then it cried aloud, "Quick, get up! Already they are untying me!" Big-Raven said, "What is the matter with our small line? It wants to awaken us. Quick, let us get up!" They woke up, and said to the small kamak, "What is the matter with you? Why were you crying so loudly?" The small kamak said, "Frost-Man's people wanted to carry me away."

The people living down the coast heard (about the thing), — how Big-Raven caught a small kamak; and how they made him into a thong; and how no one succeeded in carrying it away, it was so watchful. Those people began to say, "We will go and carry it away."

ganu'kwalin. Nĩ'lñu gatai'kilin. Mintu'las'qewlan." Ga-
they caught him. Into a they made him. Let us steal it!" They
thong

yo'o'olen, gañvo'len yi'ssık. E'nki gaku'mñalen, "I'na^s,
found it, they began to untie it. Then it shouted, "Quick,
qıkyawla'tık. Ke'nam nassi'nvo-güm." Quyyinn'aqu e'wañ,
wake up! Already they are untying me." Raven-Big said,
"Nĩ'lñipilñ ya'qñivoi? Tenanıkyo'nñivoi. I'na^s mñıkya'wla."
"Thong small what is the It wants to awaken us. Quick, let us get up!"
matter with it?

5 Çakya'wlinau. Çi'wlin, "Nıya'qi-gi, nıps'viča'ti-gi?" E'wañ,
They woke up. They said "What is the Why wert thou crying He said,
to it, matter with thee? (so loud)?

"Annımaya'tıyık nıtula'tıy-güm."

"By Frost-Man's people they wanted to steal me."

Atta^syol-ya^smka gava'lomlen, Quyyinn'aqu'nak qai-
By Down people they heard it, by Raven-Big small
(the coast)

ka'mak ganu'kwalin, nĩ'lñu gatai'kilin, napkawñivo'ykin
kamak was caught, to a line they made it, they could not
tu'la'tık, nıhıkyu'qin. Gewñivo'lenau, "Moçhina'n mintu'-
steal it, it is quite wakeful. They began to say, "We will go
10 las'qewlan." E'wañ, "Mi'qun, missatulala'nñin." Quyyin-
and steal it." They said, "Why, we will steal it." Raven-

They said, "Surely we will carry it away." Big-Raven's people went to sleep. The people living down the coast came and took the line. It wanted to awaken the other people, but it was unable to awaken them. "Oh, they are untying me already, they are carrying me away!" Indeed, they untied it and carried it away; they stole the line.

The others woke up, but there was no line whatever. It had been taken away. Big-Raven said, "People living down the coast have committed this theft. Indeed, they took it, nobody else." Eme'mqut said, "A very good line was taken away, still we will bring it back." Eme'mqut made a wooden whale and entered it. He went away and came to the people living down the coast. Those people were walking around. They were saying, "This

n'aqu'wgi gay'lqalinau. Gũ'mlañ gatu'las'qewlin Atta⁸yol.
Big's people slept. Again they stole it by Down
(the coast)

ya⁸mka. Gañvo'len tenanikyu'nka, qupka'wñunenau
people. It began to waken them, it could not them
yanikya'wñak. "Kena'm nassitoya'ñvoi-gũm, natu'la'nñivoi-
to waken. "Already they untie-me, they steal-me."

gũm." Gassitoya'len, galla'xtalen, gatu'latin.
They untied it, they carried it away, they stole it.

5 Gakya'wlinau, e⁸'en yaq ñi'lñin ni'tin, gatu'latin.
(Those) woke up, indeed what line should they stole it.
be there,

Quyqinn'a'qu e'wañ, "Atta⁸yol-ya⁸mka natu'la'tin. Ui'ña-
Raven-Big said, "By Down people they stole it. Not
(the coast)

wan minka'kila, e⁸'en ganka'kila." Ama'mqut e'wañ,
by anybody (else), indeed, by those." Eme'mqut said,

"Tan-ñi'lñin natu'la'tin, e'wun missaitila'ñin." Amamqu'tinak
"Good-line they stole it, still we will bring it Eme'mqut
(back) home."

u'tti-yu'ñi gatai'kilin, gankageñe'ti gaya'lqiwin, ga'lqalin,
wooden whale he made it, in there he entered, he went,

is the first time that such a whale has come near to us. It is a very good whale."

They attacked the whale, came near to it, and threw at it a harpoon with a new line. The small kamak lustily bit into the whale. Eme'mqut said to him under his breath, "Why are you biting me? I have come to fetch you home." Eme'mqut threw into the boat of the whale-hunters some berries of *Rubus Arcticus*, and they began to eat them. Meanwhile Eme'mqut fled in all haste to his house. He carried away the new line, and took it home. They ceased carrying the line out of the house. They kept it always in the inner room, so the others could not steal it. That is all.

gaḷa'lin. Atta⁸yol-ya⁸mkiñ gaḷai'viñvolen. Gewñivo'lenau,
 he came. Down (the coast) people walked around. They were saying,
 "Wu'tçu iñi'nñin yu'ñi qulai'vun, mal-yu'ñi."

"This time such whale comes (to us), good-whale."
 only

Gayuñyupe'nyilenau, gayo⁸olen, tui-ñi'lña gata'kylin,
 They attacked the whale, they came close with a new they threw at it,
 to it, (harpoon) line

gai-ka'mak yu'ñyuk gamalñai'vulen. Amamqu'tinak gi'wlin
 small ka'mak into the whale well bit. Eme'mqut said
 5 vi'n'va, "Quya'qiñ qinei'gu? Gümna'n te'tti-gi." Atvigeñe'ti
 secretly, "What art thou art biting I (come to) fetch-thee." Into the boat
 doing me?

Ama'mqut pa'yitta gape'wiwalen. Ña'nko gana⁸linau
 Eme'mqut with berries threw into. Then they were
 of *Rubus Arcticus*

pa'yittok. Ama'mqut gamalñinta'wlen yaite'tiñ. Gangin-
 eating berries Eme'mqut well fled to the house. He stole
 of *Rubus Arcticus*.

tawa'len, ganyai'talen; gana'nkaulen tinala⁸tik. Qo'npü
 it, he brought it home; they ceased to carry it out. Altogether
 ya'ḷku ninnipñivo'qen. Qo'npü ganka'wlinau tuḷa'tik.
 in the they kept it. Altogether those ceased to steal.
 inner room

10 Aččo'č.
 That is all.

5. Big-Raven and the Kamaks.

Raven-Big said, "I will slide down hill." [He slid down hill.] He went and found a mountain, which was the largest of all. From that mountain he slid down, and rolled into the porch of the house of the kamaks. There he came in. Small kamaks went to the porch, and said, "Oh, human game has come to us of its own free will!" — "I am not human game, I am a man." They took him into the house, and began to eat his body joint by joint. Still he was alive. They consumed Big-Raven. Then he came home, because he was a shaman.

He recovered his senses, and said to his wife, "Cook

-
- Quyqinn'a'qu e'wañ, "Mni'kak, myalitčus'qí'wak." Ga-
 Raven-Big said, "I will do I will slide down-hill." He
 something,
 yalitčus'qí'wlin. Ga'lqaḷin, ma'nin nima'yinqin ñai'ñai,
 slid down. He went, which big one mountain,
 ña'nakañqo gaya'lilin, ka'mak-yaqale'tiñ gaku'lalen, ña'nyen
 from that he slid down, to the kamak's¹ porch he rolled in, there
 gai'pilen Quyqinn'a'qu. Ña'nyau qai-ka'makau yaqale'tiñ
 he came in Raven-Big. Those small ka'maks to the porch
 5 ga'lqaḷinau gaḷa'linau. "Oyamy'a'ta ya⁸'yoa ga'nti-mu'yu." —
 they went they came. "Of Man-game of his own possessed we." —
 will
 "O, gǔ'mma qa'čik oyamei'-gum? gǔ'mma oya'mtiwilei-
 "Oh, I whether Man-game-am I? I man-am
 gǔm." Gana'tvilen, anina'wi niqupu'wi nanoñvo'ykinenau,
 I." They brought him, his joints they are consuming,
 vi'yañ lelapitčoñvo'ykin. Quyqinn'a'qu ganu'lin, imiñ
 notwithstanding he looks up. Raven-Big they ate him, still
 gayai'tilen, mi'qun, naña'nqin.
 he came home, why, he is a shaman.
 10 Gačhičaña'wlen. E'wañ, "Qita'pañ." Gata'pañlen.
 He recovered (his senses). He said, "Cook soup!" She cooked soup.
-

¹ Evil spirit (cf. W. Jochelson, *The Koryak*, I. c., p. 27).

some soup for me!" She cooked some soup, and he ate all alone a large kettleful. Then he said to Miti', "Bring the big hammer!" She gave him the hammer, and he swallowed it. He arrived at to the house of some kamaks, and vomited through the vent-hole. (He filled the whole house) and made them climb upward. The big kamak was standing in the middle of the house. Big-Raven struck him with the hammer. He killed him. Big-Raven came home. That is all.

-
- | | | | | |
|------------|------------------|----------------------------|------------------------|-----------------------|
| Ña'nyen | kuka'-yičin'a'qu | am-E ^s na'n | ganu'lin. | E'wañ |
| Then | kettle-ful big | alone he | ate. | He said |
| Mete'na, | "Qiya'thin | ki'lvī-yipa'ña." | Gai'liin. | Gek, |
| to Miti', | "Bring | (large) grooved hammer!" | She gave it to him. | Oh, |
| ganu'lin. | Gek, | gała'lin | kamakn'aqo'yikiñ | yinootñe'ti gañ- |
| he ate it! | Oh, | he came | to the kamaks' (house) | into the vent-hole he |
| vo'len | giya'lik, | ganipga'wlenau. | Kama'kn'aqu | gino'n- |
| began | to vomit, | he made them climb upward. | Ka'mak-big | in the middle |
- 5 čottai'nīk-tve'tekin. Ña'nyenata ki'lvī-yipa'ta gaki'plulen,
- outer part of is standing. With that (large) hammer he struck him,
- the house groove
- | | | | | |
|----------------|--------------|-------------|-----------|--------------|
| ga'nmiñen. | Quyqi'nn'aqu | gayai'tiñen | ña'nyen. | A'ččič. |
| he killed him. | Raven-Big | went home | that one. | That is all. |
-

6. Kīlu' and the Bumblebees.²

Eme'mqut lived with his people. He married Kīlu', but they were childless. One time Eme'mqut went into

-
- | | | | |
|-----------------------|-------------------|--------------|----------------------|
| Enña ^s 'an | Amamqu'tinu | vañvolai'ke. | Amamqu'tinak |
| Thus | Eme'mqut's people | lived. | By Eme'mqut |
| Kīlu' | gama'talen, | ui'ña | akmi'ñika |
| Kīlu' | was married, | no | childless |
| | | | they were (dual). |
| | | | Va ^s 'yuk |
| | | | Afterwards |
-

¹ A large stone hammer with a narrow groove for hafting.

² Compare W. Jochelson, *The Koryak*, *I. c.*, No 107, p. 294.

the open (country). He followed a river upstream. Then he saw numerous people. Some of them were women. Their bodies were resplendent with the reflection of light. All the men wore jackets of broadcloth, all the women wore calico overcoats. Eme'mqut hurried to them. He fell in love, and began to help those people. They were fishing with drag-nets. Very soon he married a Bumblebee-Woman. Those people were Bumblebee people. His new wife brought forth numerous children.

Then Kīlu' became restless, and could not sleep. She came to the river, and followed it up-stream. Then she looked around, and saw those fishermen. Eme'mqut was

Ama'mqut notai'tiñ ga'lqaḷin, va'am-eche'ti ga'Lilin, va'yuk
 Eme'mqut to the (open) went, river-up stream he followed, afterwards
 country

ganyininiña'linau i'nal̄ka oya'mtiwīlu, ya'nya e'en ña'wit-
 appeared to him numerous people, partly women,
 qatu, l'igan mīmtelhiyalai'ke, qḷa'wūlu am-palto'lu,¹ ña'wis-
 even resplendent with light, men all in jackets of women
 broadcloth,

qatu am-mani'ssaḷu. Ama'mqut avi'ut gaḷa'lin, gaqalei'pīlin,
 all in calico. Eme'mqut in haste came, fell in love,

5 gañvo'len vinya'tik kaña'tila^gk. Avi'ut Yu'qya-ña'ut
 began to help fishing with drag-nets. In haste Bumblebee-Woman

gama'talen. Ña'nyeu qač'i'n Yuqyamtila^gnu. I'nal̄ka
 he married. Those indeed Bumblebee-Men. Numerous

kmi'ñu gaitoi'vīlenau.

children she brought forth them.

Va'yuk Kīlu' ña'nyen gapkawñivo'len yayis'qa'nñik.
 Afterwards Kīlu' that one could not sleep.

Ga'lqaḷin va'amik eche'ti, va'yuk gaḷapitčoñvo'len, a'nke
 She went to the river up-stream, afterwards she looked around, there

10 gaḡetañvo'lenau kaña'tīlu. Ama'mqut a'nke o'maka
 she saw the fishing Eme'mqut there together
 people.

¹ Borrowed from the Russian ПАЛЬТО OVERCOAT.

there with them pulling in the nets. Kīlu' approached them. She trampled to death Eme'mqut's new wife, who scattered around a large quantity of fly-eggs. All the eggs became Bumblebees. The fishermen also turned to Bumblebees. Eme'mqut could do nothing, so he went home. That is all.

kaña'tiykīn. Gayo'olēn Kīlu'nak. Amamqu'tinīn ña'witqat
 is fishing. She visited them by Kīlu'. Eme'mqut's woman
 ɣaçañcis'qu'lin, ya'qam ai'kīpa ɣap'wyalin. Yuqya'nu
 she trampled her, only with fly-eggs she scattered Bumblebees
 herself around.
 ɣana'linau, imīñ kaña'tīlu yuqya'nu ɣana'linau. Ama'mqut
 they became, also fishermen bumblebees became. Eme'mqut
 nryaḡñivo'ykīn. ɣayai'tīlen. Aččo'č.
 what had he to do. He went home. That is all.

7. Eme'mqut's Whale-Festival.¹

Eme'mqut and his people were living. They were hunting whales, and killed one whale. They took it home. Then they arranged a thanksgiving ceremonial. They gathered together all the reindeer-breeding people, also the Magpies (namely, Magpie-Women).

"Magpie-Woman, you dance!" — "What shall I sing

- 5 Enña' an Amamqu'tinu vañvołai'ke. Enña' an ɣawałai'ki-
 Thus Eme'mqut and his are living. Thus they were
 people
 ļañvo'len yu'ñyuk, ɣayuñyu'linau, ɣanyaitanñivo'lenau.
 pursuing a whale, they killed the whale, they took it home.
 Va'yuk ɣenačaxčanñivo'lenau, i'mi ča'wču'wau. Vakithim-
 Afterwards they arranged a thanksgiving all reindeer-breeding all Magpie-
 ceremonial, people
 tīla'nu ɣanumaka'wlinau, to, Vaki'thi-ña'wgutinu.
 People they gathered, oh, Magpie-Women.
 "Vaki'thi-ña'wgut, qamla'wge!" — "Ya'qin-yaq ti'wik?
 "Magpie-Woman, dance!" — "What, then, shall I say?"

¹ Compare W. Jochelson, *The Koryak*, I. c., No. 89, p. 266.

while dancing? I am unskilful. Vakikikikikiki'. My mother told me, 'Do not leave anything from the other people's wallets!' My grandmother said to me 'Leave something from the other people's wallets!' Vakikikikikiki'!"

"So it is," said Kīlu'. "When we come to find them, our wallets are (half-)eaten." Magpie-Woman had nothing to say, so she felt ashamed and flew away.

"Oh, you Fox-Woman! it is your turn to dance." She grew excited and sang, "My brother, Pilferer, made a knife with a well-ornamented handle. But with what shall I eat the whale-skin? I forgot it. He wanted to strap it to my thigh. With what shall I eat the whale-skin, eh?"

Ałaitilačñei'-gūm. Vakikikikikiki'! ȩa⁸'ga ini'wi, 'Tu'm-
Unskilful-am-I. Vakikikikikiki'! By mother I am told, 'From
ginau kawa'ssochu annuwai'ka!' An'a'nak ini'wi, 'Gan-
the other wallets do not leave By grand- I am told, 'Leaving
men anything,' mother

nuwai'a ga'nta'! Vakikikikikiki'!"
something do! Vakikikikikiki'!"

"Čemeče⁸." Kīlu' e'wañ, "Mityo⁸'oykinenau, kawa's-
"So it is." Kīlu' said, "We come to find them, the
5 sochu ganu'linau." Yī'na nitha⁸'an? Ye'li gayi'ñalin,
wallets are eaten." What had to be done? There she flew away,
gañekeja'len.
she felt ashamed.

"Toq, Yayoča'mtīla⁸n, gin-ya'q qamla'wge!" Gañvo'len
"O, Fox-Woman! thy turn, dance!" She began
yathīpa'wñik, "Kothaño'nak mał-kal-yekoi'gu-wal getei'kilin.
to grow excited. "By (my brother) good-ornamented-handle-knife he made it.
Pilferer

Ya'qa tīyithī'lgū? Gantigiva'len. Assā'ki gaiqa'ntenma
With shall I eat I forgot it. On the arranged
what whale-skin? thigh

10 nmayatei'kiñqin. Ya'qa tīyithī'lgū, va?"
he wanted to make it. With shall I eat ah?"
what whale-skin,

¹ Literally, VULPES-HOMO. In *Yay'oča-mtīla⁸n*, -*mtīla⁸n* is abridged from *oya'm-tīlla⁸n* HOMO. This compound form is used more frequently for the masculine, FOX-MAN; and for the feminine, *Yayo'ča-ñawgut* FOX-WOMAN is used. Still the first form may refer to both sexes, but here it is used exactly for FOX-WOMAN. The same is true in all analogous cases.

The old man Big-Raven said, "Ah, ah! they are singing about their feeding at other people's expense." Still another Fox-Woman began to sing. She also grew excited. "I am she who eats hard excrements. I am she who gnaws the snowshoe-strings."

Ah, she was brought to shame by Eme'mqut. He said, "Yes, when we find them, the snowshoe-strings are gnawed through." She felt ashamed and went away.

"O, Small-Magpie-Woman! it is your turn to dance." — "What, then, shall I sing? I feel ashamed. Vakikikikikiki! On the gables of other people's storehouses, with her running and skipping foot, the magpie is striding and

E, ña'nyen gani'kalin i'npī-qla'wul gewñivo'len, Quyqin-
Oh, that did something old-man said Raven-
n'a'qu, "Ann, ann, tu'mgin enña'an yamaiñanñi'gītñin
Big, "Ah, ah! other people's thus growing up¹
nanaiña'wiykñinau." Va'sqñiñ gani'kalin, E'ñki gañvo'len,
they are exclaiming about." Another did something, there she began,
ye'ppa yathipawñi'ykin. "Kim-a'lu-ña'wiy-güm, tigi'lñu-
only she is growing excited. "Hard excrement woman am I, snowshoe-
eating strings eating

5 ña'wiy-güm."
woman am I."

Če! Amamqu'tina gañekela'len. "Če, mityo⁸'oykñenau,
Eh! Of Eme'mqut she grew ashamed. "Eh, we find them,
tigi'lñu gačvi'tčulinau. Mityo³'oykñenau, tigi'lñu gačvi't-
snowshoe- are cut through. We find them, snowshoe- are cut
strings strings
čulinau." Gañekela'len, ga'lqañin.
through." She felt ashamed, she went away.

"Toq, Qai-Vaki'thĩmtĩla⁸n, gĩn-ya'q qamla'wge." —
"O, Small Magpie-Woman! thy turn, dance!" —
10 "Ya'qin-yaq ti⁸wik, tenanñei'kilñin! Vakikikikikiki', to'mük-
"What then Shall I say, my shame! Vakikikikikiki', to the other
people's
megeñe'tiñ o'tña-klaw-gĩtča'ta nitiñpuvaqa'tqen." — "Ann,
storehouse with a running foot she is pecking striding." — "Ah,
gables skipping

¹ This means, that they are exclaiming about (the fact that they are consuming what serves for) the bringing up of other people's (children).

pecking at the food." — "Ah, ah! they are singing about their feeding at other people's expense. — O, Raven-Woman! it is your turn to dance." — "Caw, caw! my cousin's shadow passes on the water." [Raven-Woman began to dance (and sing) in this manner: "My cousin's shadow passes on the water."] "Caw, caw! Oh, I like you while you pass!"

She finished her dance. Then Eme'mqut went out, and the two (Magpies) were sitting there. "O girl! use your voice! Abuse Eme'mqut!" — "He is feeding on dog's inner skin, on reindeer inner skin. (He is consuming) a reindeer-hoof!" — "Off! When have we fed on dog's inner skin? Even when wandering in the open we do not eat (reindeer) inner skin. Much less do we

ann, ENña^{8'}an tu'mgin yamainānñi'gītñin. — To, Va'čvi-
 ah! thus other people's growing up. — O, Raven-
 ña'wgut, gin-ya'q qamla'wge." — "Qooñ, qo'oñ, gū'mik
 Woman! thy turn dance!" — "Caw, caw! By my
 yela'linak i'mil-tawyi'lñila^{8'n}. Va'čvi-ña'wgut gañvo'len
 cousin on the shadow is thrown." Raven-Woman began
 water

ENña^{8'}an mīla'wik, "Gūmīk-yela'linak i'mil-tawyi'lñila^{8'n}.
 thus to dance, "By my cousin on the shadow is thrown.
 water

5 Qo'oñ, qo'oñ, ENña^{8'}an qenanvaļeļñā'wiñ."

Caw, caw! Thus thou art pleasing me."
 E^{8'}en ENña^{8'}an gamlawanka'wlen. Va^{8'}yuk E'nki gan-
 Then thus she ceased to dance. Afterwards then went
 to'len Ama'mqut. E'nki vai'ke. "Illa! qaqoļeya'wage,
 out Eme'mqut. There they are (dual). "O, girl! use your voice,

Ama'mqut qiya'wa." — "A^{8'}ttā^{8'}yipna', qoyayipna', qoya'-
 Eme'mqut (ill-)use." — "With dog's inner with reindeer reindeer
 skin inner skin,

atvagilñō'n!" — "Got, ti'taq mu'yu mīta^{8'}ttayī'pnuļa?
 hoof!" — "Off, when we we on dog's inner skin
 have fed?

eat dog's inner skin." Ah! they felt ashamed and flew away.

Yini'a-ña'wꞑut wanted to skin a dog. "Halloo! who will hold it for me?" Raven-Woman said, "I will hold it." They went out and began to skin the dog. Raven-Woman pecked out one of its eyes. "Who pecked out this eye here?" — "I do not know." She pecked at the coccyx. "Was it here?"

Then she pierced the other eye, and the liquid squirted on Yini'a-ña'wꞑut. "Are you now looking for this one? What of that! I only shut my mouth." But this carcass I will lay aside." She buried it in the ground under a steep river-bank.

Qu'nam nu'tak ui'ña ane'lhiyɪpnuka. Li'giqai mina⁸tta-
Even in the no not eating inner skin. Much less we have fed
(open) country
yɪpnuḷa." Ye, ɣayí'ñalinat, ɣaṇekela'lenat ni'ka.
on dog's Ah, they flew away they felt ashamed somehow.
inner skin." (dual), (dual)

Yini'a-ña'wꞑut taa⁸ttanvanña'tik. "Añe', maki'kič ne⁸e-
Yini'a-ña'wꞑut wanted to skin a dog. "Halloo! who there will
naa'yen?" Va'čvi-ña'wꞑut, "Gũmma menaa'yek." Ye,
hold it for me?" Raven-Woman, "I will hold." Ah!
5 ɣanto'lenat, ɣaṇvo'lenat a⁸ttanvanña'tik, leḷa'lñin ɣaito'len.
they went out, they began to skin the dog, an eye she took out.
"Wutča'kin leḷa'lñin mannu'qi?" — "Qo!" Čitča⁸'ttamik
"This here eye where is it?" — "I do not know." An the buttocks
bone

tɪpo'ykinen. "Ma'či wu'tčuk?"
she pecked. "Whether here?"

Gaḷa'nvilin. Yini'a-ña'wꞑut ɣepetčaita'Lin. "Ačhi'kin
She pierced the On Yini'a-ña'wꞑut it squirted. "This now
(other) eye.

nenenaye'ye-ge? Gũmna'n tɪnpitča'wun, ya'qu-kič? Wu'ssin
seeking art thou? I gnashed my teeth, what there? This
10 ɣilhitva'n mĩnu'mkawin." Yiñyımḷaɣe'ñka ɣulɣu'wlin.
carcass I will lay aside." Under a steep bank she buried it.

Then they finished the thanksgiving ceremonial with the food appointed for distribution. The reindeer-breeding people loaded their sledges quite largely with sole-leather cut out from the middle, and scraped clean of hair, also with thong of the same quality. They tied up their loads (and went away). That is the end.

E'unki yu'la⁸n ɣaplitcu'linau inačaxča'tik. Ča'wčuwau
 Then that, what was they finished performing the thanks- Reindeer-
 appointed for food giving ceremonial. breeders
 gamaiñi-inaña'linau im-qu'ltaví'thiya, im-i'lña-ví'thiya. ɢe-
 largely loaded (their sledges) with sole middle, with thong middle. They
 hairless leather hairless
 noma'lenau. A⁸'ččič na⁸'lñ.
 tied it up. The end grew.

8. Eme'mqut and ıla'.¹

Big-Raven was living with his people. Eme'mqut (his son) had no wife. Eme'mqut went out, and found outside an old man who was (busy) making ornamented (tobacco-) mortars. He said to him, "What kind of (tobacco-) mortars are you making?" The other one said, ("Go into the house.) You will find an old woman. (Tell her) to

Ní'ykau Quyqinn'aqu'nu vañvołai'ke. ɢek, Ama'mqut
 Some Raven-Big's people are living. Oh, Eme'mqut
 5 ui'ña aña'wtiñka. Ama'mqut notai'tiñ ɣa'lqañin, ɣayo⁸'olen
 not wifeless. Eme'mqut to the (open) went, he found
 country
 í'npi-qla'wul. Ta-kale'-kipla'ñekin. ɢek, e'wañ, "Ya'q-
 old man. Making-ornamented-(tobacco) Oh, he said, "What
 mortars he is.
 kinau E'nyau kipla'wi qutei'kiñinau?" ɢek, ña'nyen e'wañ,
 (kind) those (tobacco-) thou art making Oh, that one said,
 mortars them?"

¹ Compare W. Jochelson, *The Koryak*, I. c., No. 101, p. 289.

cook a meal for you." He entered (the house), and (the old woman) cooked a meal. When she had finished cooking, she took the meat out of the kettle, (and gave it to the guest.) He ate, and soon was through with the meal.

Then the old man went home and gave him the mortars; and he said to him, "Take these with you, haul them away, but (in doing so) take care not to look back at them!" He went away and hauled the mortars, but he did not look back; and though the mortars were heavy, he did not stop. At last he saw that a large (reindeer-) herd was passing ahead of him. Then he stopped and looked back. A (young) woman was (sitting) in a covered sledge (driving a reindeer-team). He took a seat (on the

"Ne'nako qiyō'oge čača'me, a⁸nkukai'vi-gi." Gek, gaya'!

"There thou wilt find old woman, let her cook for thee." Oh, he
 qiwlin, gañvo'len kukai'vik, gek, ña'nyen gapl'itčulin
 entered, she began to cook, oh, that one finished
 kukai'vik, gek, gakuka'ñpaen, gawyeñvo'len, gawya'n-
 cooking, oh, she took (the meat) he began to eat, he refused
 out of the kettle,

kawlen.

eating.

5 Gek, ña'nyen gayai'tilen, i'npi-qla'wula gai'lilin ki'plau.

Oh, that one went home, by the old man he was given the mortars.

Gi'wlin, "Gała'xtata wu'tčau, gā'a'nñivota. Kitta' atawal-

He said, "Take them these, haul them away! Take care do not
 (with you)

ñila'ka." Gek, ga'lqalin, gañvo'lenau ā'ak, ui'ña atawal-
 look back!" Oh, he went away, he began them to haul, not not

ñila'ka, i'nmiq tapañañivo'ykin, ui'ña a'nviłka. Gek,
 looking back in truth it was heavy, not not stopping Oh,
 (he was), (he was).

Enña⁸/an nekañvo'ykin, gača⁸/awlin, ñalvıla'n'aqu E'nik
 so he did something, he looked, herd big of him

10 yanote'ti gałañvo'ykin. Gek, ga'ñvilen, gatawañila'len,
 ahead to pass begins. Oh, he stopped, he looked back,

same sledge). They two drove home, and lived there in joy.

Then ıla' said, "How did you come (by all this)?" The other one then told him, "I found an old man who was working on ornamented (tobacco-)mortars." ıla' said, "I understand." He set out and found the same (old man). Then he said (to the old man), "What kind (of mortars) are you making?" (The old man) said, "Go and find the old woman! Let her cook a meal for you!" He went to her, and she prepared a meal. Then she took (the meat) out of the kettle, and he ate. (The old man) gave him, too, the mortars, and said, "Haul them away, and take care not to look back at them!"

qaya'çiku ña'wis'qat va'ykin. Gek, ña'nqo gaña'lqiwlin,
in a covered woman is. Oh, there he sat down,
sledge

gałqa'linat, gayai'tilenat, gayennawñivo'lenat.

they (two) went, they (two) came home, they (two) lived in joy.

Gek, ña'nyen ıla' e'wañ, "Ği'ssa me'ñkañ i'ti?" Gek,

Oh, that one ıla' said, "Thou how wast?" Oh,

ña'nyen gañvo'len i'wak, "Tiyo'an i'npi-qla'wuł ta-kale'-

that one began to say, "I found old man making-
ornamented-

5 kipla'ñila'n." Ña'nyen e'wañ, "Tiye'yołok!" ıla' gałal'in,

(tobacco) mortars." That one said, "I understand!" ıla' came,

assa'kin pa'nin gayo'olen. Ña'nyen e'wañ, "Ya'qkinau

of the other the same he found him. That one said, "What kind
day (old man)

E'nyau qutei'kiñinau?" Gek, gi'wlin, "Ñe'nina-čaca'me

those thou art making?" Oh, he said, "That old woman

qiyo'oğin, a'ñkukai'vi-gi." Gałal'in, gañvo'len kukai'vik,

thou wilt find let her cook for thee." He came, she began to cook,
her,

gakuka'ñpalen, gawyi'lin. Gũ'mlañ gai'liin kipla'wi,

she took (the meat) he ate. Again he gave him (tobacco-) mortars,
out of the kettle,

10 gi'wlin, "Ğā'a'nñivota, kitta' atawaññila'ka."

he said, "Haul them away, take care do not look back!"

He hauled them away, and every little while he would take a rest. He moved on, and he would make one stride and then he would look back. One time a reindeer-leg appeared out of one of the mortars. But he sprang at it and struck it (in order to break the bone and get the marrow). Another time he looked back, and a (reindeer-)face appeared (out of the mortar). He sprang at it, and struck at the mortar with his knife, and chopped up the (reindeer-)face. Then he came home, and left (his sledge) with Eme'mqut. (There was nothing on it) but the tobacco-mortars. That is all.

Gaňvo'len ā⁶ala'tík, a'mñuč paňawgiñivo'ykin. Tawa'-
 He began to haul, every time he is taking rest. He moves
 ñekin, qu'n'ač vaqyí'yikin, gǔ'mlañ tawaññila'ykin. Enna'n
 on, one time he strides, again he looks back. One
 qo'yen gıtča'lñin kıpla'gıgiñko gače'pñitolen, penye'kinen
 of reindeer leg out of the mortar peeped out, he rushes at it
 tałai'vik. Gek, gata'wañlen gǔ'mlañ, gatawaññila'len; gek,
 to strike. Oh, he moved on again, he looked back; oh,
 5 gǔ'mlañ gatawaññila'len, gǔ'mlañ lo⁶'lqal gače'pñitolen.
 again he looked back, again (reindeer-)face peeped out.
 Gape'nylen vała'ta kılplak, gaqa'yıčulin lo⁶'lqal, gayai'-
 He rushed at it with the at the he chopped small the face, he went
 knife mortar,
 tılen. Gapeła'lenau, Amamqu'tinak gayo⁶'olenau. Am-
 home. He left them, with Eme'mqut he brought them. Mere
 kıpla'wi yıltelai'ke. Aččo'č.
 mortars are lying. That is all.

9. How Eme'mqut became a Cannibal.¹

Big-Raven lived with his people. Eme'mqut married

Quyqinn'aqu'wgi	vañvołai'ke.	Amamqu'tinak	Vi ⁶ 'yai
Raven-Big's people	live.	By Eme'mqut	Grass (-Woman)

¹ Compare W. Jochelson, *The Koryak*, *L. c.*, No. 108, p. 295.

Grass-Woman. Eme'mqut said to his wife, "Let us go out." She said, "It seems that you are going to do wrong." He said, "Why should I? This time I shall not do so." He went out into the open country and came home, having killed wild reindeer. Then he staid for a night in the open. After that he staid for two nights and very soon all the time. Grass-Woman went for a visit to her father Root-Man. She came and looked through the vent-hole, she quietly looked in and saw that just then Eme'mqut had split Root-Man in twain. He was eating his own father-in-law.

Grass-Woman went to her open-country house and

gama'talen. Amamqu'tinak e'wañ ña'wis'qatiñ, "Minnu-
he married her. By Eme'mqut he said to the woman, "Let us go
tla'tis'qiw." Gewñivo'len, "Qa'yiñun quyaakuyičva'nñiñ."
into the (open) She said, "It seems you are going to do wrong."
country!"

E'wañ, "Ta^sya'qak? Ačhiva'n qaye'm." Notai'tiñ qanñi-
He said, "Why should I? This time I shall not." To the (open) he is
country

vo'ykin, ya'tikin, elvau' ga'nmiñenau. Va^syuk gatčewñi-
going, he comes, wild he has killed them. Afterwards he passed
reindeer

5 vo'len Enña^s'an, gek, va^syuk ñee'tčiñ, va^syuk a'mñut.
a night thus, oh, afterwards twice, afterwards all the time.

Ña'nyen Vi^s'yai ELE'ti ga'lqalın, Tatkağitñ'iyikiñ. Ğala'lin,
That Grass to her went, to Root(-Man). She came,
(-Woman) father

ğawa's'viline yinootñe'nqo, male'ta ğawa's'viline, e'en Eni'n
looked in into the vent-hole, quietly looked in, her
(father)

Tatka'ğitñin gakaggu'pelen akila^s'č Amamqu'tinak, ña'no
Root(-Man) he split him in twain just now by Eme'mqut, that one
yuykinin mata'laⁿ čini'nkin.

he was eating father-in-law his own.
him

10 Ña'nyen Vi^s'yai neka'i'ti notayai'tiñ ğata'lqiwlin. Ya'lku
That Grass somewhere into the (open) entered. In the
(-Woman) country house inner room

entered it. She put one small louse into the inner room, and another into the storehouse. Then she fled to Big-Raven's (house). She came to Big-Raven's, and said, "I do not know what has happened to Eme'mqut." They constructed a raised platform. Oh, Eme'mqut came to the open-country house, and he called, "Grass-Woman!" and it answered from the house, "Oh!" He came to the storehouse and called again, "Grass-Woman!" and it answered from the storehouse "Oh!" He recognized the voice of those small lice. He said, "The deuce! She is deceiving me!" He said, "Maybe I shall not be able to eat those people!" He came (to Big-Raven's house). The people were sitting on a raised platform. Eme'mqut

qo'la qai-mi'mič, qo'la ai'ak o'pta qai-mi'mič gayo'olen.
 one small louse, one in the also small louse she put in.
 storehouse

To, E'nnu Qoyqinn'aqoyikai'tiñ gagi'ntawlin. Qoyqinn'a-
 Oh, she to the Raven-Big's (house) fled, To the Raven-
 qo'yikiñ gāla'lin. E'wañ, "Ya'qikin, a'mu, Ama'mqut?"
 Big's (house) she came. She said, "What hap- I do not Eme'mqut?"
 pened to, know,

Ġatui'veñlinau. Ġek, Ama'mqut nuta'yak gāla'lin, e'wañ,
 They constructed a Oh, Eme'mqut to the (open) came, he said,
 raised platform. country house

5 "Vi'yoï." Yayačikoï'tiñ e'wañ, "A?" Aia'čiku gāla'lin,
 "Grass From the house it said, "Ah?" To the he came,
 (-Woman)!" storehouse

ğū'mlañ e'wañ, "Vi'yoï." Aiačikoï'tiñ e'wañ, "A?"
 again he said, "Grass From the store- it said, "Ah?"
 (-Woman)!" house

Ñanyaiña'nu qai-mi'mčit vało'meke. E'wañ, "Ñi'yuq!
 Those small lice he heard them. He said, "The deuce!
 (dual)

tayñtinu'ñikin." E'wañ, "Qaye'm ña'no-van minutña-
 deceiving she is." He said, "Not those I shall be
 able

na'wge." Va'yuk ġinini'lin. U'i'velqak gaña'lqiwlinau.
 to eat them." Afterwards he appeared. On the platform they were sitting.

said, "Maybe I shall not be able to eat them, since they have constructed a platform!"

He approached, and began to lick with his tongue (the supports of the platform). Big-Raven cut at his tongue with a hatchet. He broke the edge of the hatchet; and when he examined it, it was quite jagged, like the broken gums (of an old man). (He did) the same with an axe; then he examined it, and it was also all jagged.

Big-Raven said, "Well then, Grass-Woman, give him his own offspring!" She dropped their small son into his mouth, and he spat out mere broken bones. Then Big-Raven said to him, "Well, then listen to me! Since you are like that, listen to me! Just do try and eat your own body!" Immediately he began to gnaw the points

E'wañ Ama'mqut, "Qaye'm ña'nu minutñanau'. Čemyaq
Said Eme'mqut, "Not those I shall be able to eat. Really
gatu'veñlinau."

they constructed a platform."

Ğala'lin, čilinnılu'atikın. Quiqinn'aqu'nak ğa'thata
He came, with tongue licked. By Raven-Big with hatchet
čıl'ılu' čvitčuykını, ı'miñ čima'tikın ğa'tte, yičiča'tikını,
tongue he cut at it, all he is breaking hatchet, he is examining it,
5 ğainnimčačai'vılın. Va'ak a'al o'pta ğan'čiča'lin, o'pta
it is with broken gums. Afterwards axe also he examined, also
ı'miñ ğainnimčačai'vılın.
all it is with broken gums.

Quiqinn'aqu e'wañ, "Vi'yoı', čini'nkin eni'n ya'qu-e'nki."
Raven-Big said, "Grass own his what of that."
(-Woman), (child)

Ğana'yalın kmi'ñpıl čıki'tñık. Ğatamtıva'len. Quıqinn'a-
She dropped son small into the He spat out (broken) By Raven-
mouth. bones.

qu'nak ğewñıvo'len, "Ya'qu-e'nki, qenava'lom! Čini't
Big he said to him, "What of that, listen to me! Since
10 enña' an qı'tı, qenava'lom, u'wik ve'tha-qo'nom qnu'ñvon."
so thou listen to me, self just now consume."

of the nails of his own toes. After that he consumed his legs; then his body, arms, and shoulders. At last merely the neck was left, merely the throat. Then only did he die. After a while they burned him.

One time they were sitting in the dark. Their fire had just gone out, and Yini'a-nā'wgut said to her sister, "Let us go and stop up the smoke-hole!" They stopped up the smoke-hole; and then they began to say, "Those two are coming back! (One of them) is carrying something on his shoulders. It seems to be Eme'mqut, carrying his little son." (Indeed,) those two came and said, "Bring out the fire!" The women carried out the fire. They fed the fire (with sacrifice). Then only did the new-comers enter.

Va^{8'}yuk u'wik gañvo'lenau va'gitčnu yu'kka. To, va^{8'}yuk
Afterwards himself he began them nail-points to eat. There, afterwards
(of toes)

i'miñ gitč'a't uwi'kinat ganu'linat, va^{8'}yuk u'wik, va^{8'}yuk
all legs his own he consumed afterwards body, afterwards
them,

mi'ngit, va^{8'}yuk čenpi'nmin. Va^{8'}yuk am-elei^{8'}neyi, am-
arms, afterwards shoulders. Afterwards mere neck, mere

qamatč'a'n ga'tčilin. Wü^{8'}tčü gavi^{8'}lin. Ganqa'ngawlin
throat became. Then only he died. They burned him

5 titi-o'n.

after a long time.

Va^{8'}yuk vos'qe'ti guyetvei'ñelenau, va^{8'}yuk Yini'a-
Afterwards in the dark they were with extinct fire, afterwards Yini'a-

ñā'wgutinti gewñivo'lenat, "Minto'mñā!qiw." Gatomñā!-
ñā'wgut (and her sister) talked (dual), "Let us stop up the smoke-hole!" They stopped

qi'wlinat, va^{8'}yuk gi'wlinat, gewñivo'lenat, "Če, assa'kinat
the smoke- then they said, they talked, "Ah, those (two) of
hole, the other day

ya'tiki. Qułumti'čitalat, ti'wgak, eni'n kmi'ñipil gaqułum-
are coming! They carry something it seems, his son small he carries on
on shoulders,

10 ti'lin." Va^{8'}yuk gewñivo'lenat, "Miłho'n qanalağa'tča."
shoulders." Then (those) said, "Fire bring out."

Gamiłhina'linat, ginal'va'linat. Wü^{8'}tčü ga'lqiwlinat.

They carried out the fire, they fed the fire. They only (those) entered.

From that time on he ceased to say, "Let us go to the open country!" They staid at home all the time. They lost all desire to roam in all directions and to all places. They staid at home at the same place. That is all.

Qo'npü ganka'wlin i'wak, "Minnutıla'tis'qiw." Qo'npü
 Altogether he ceased to say, "Let us go to the (open) country!" Altogether
 am-ya'yak vañvolai'ke, qo'npü ganka'wlinau ga'lnı men-
 only at home they stay, altogether they ceased in all where-
 directions
 kai'tı ya's'qanñık. Am-ya'yak gana'linau Enna'niku. Aččo'č.
 soever to want to walk. Only at home they became in one place. That is all.
 (staying)

10. Eme'mqut and Fox-Woman.¹

Eme'mqut married Fox-Woman. He said, "I will go and get some blubber from our summer place." He arrived there. One of the flippers of his blubber-bag was gnawed at by a mouse. The mouse was dead. He found it and said, "What is it, a wolverene?"

He loaded it on his sledge and hauled it home. He came home. Then only he looked back and saw that

E'enač Amamqu'tinak Yayo'ča-ña'wgut gama'talen.
 One time by Eme'mqut Fox-Woman he married her.
 5 E'wañ "Mimi'tqantak a'la-nımyolhe'tiñ." Gała'lin. Pipi'-
 He said, "I will go for blubber to the summer-habitation." He came there. By a
 kałña pu'pgan ga'pakolo'len. Gek, gavi'yalin ña'nyen
 mouse the blubber- was gnawed at the Oh, died that
 bag flipper.
 pipi'kałñın. E'nke gayo'olen. "Yinna'wi, qapayn'a'qu?"
 mouse. There he found it. "What is it, a wolverene?"
 Wuya'tik gaiña'lin gā'añvo'len yaite'tiñ. Gayai'tilen.
 On the sledge he loaded it, he began to haul it home. He came home.
 Wu'tcu gatawałñıla'len, gagi'talin, e'en qapayn'a'qu
 Then only he looked back, he saw, and a wolverene

¹ Compare Jochelson, The Koryak, I. c., No. 106, p. 294.

the mouse had turned into a wolverene. He looked into the house and said, "Mi'ti, I have killed a wolverene. Let some of you come out."

They took in the wolverene and began to beat the drum. Fox-Woman, the untidy one, was sitting with her boot-strings loose. She was looking for lice. "Oh, you Fox-Woman! it is your turn to beat the drum." The untidy woman was making leather thimbles. She began to beat the drum, "I am an unskilful one, I am an untidy one! I am eating hard excrement, left outside! I am eating strings of snowshoes in the brightness of the full moon."

Indeed, they eat them. Whenever we come to look for our snowshoes, the strings are eaten.¹

gana ^s 'lin.	Ğačv'nañlin,	"Mitei',	tıqa'payuk!	Ğanto'ta!"
became.	He looked in,	"Mi'ti,	I killed a	Come out
			wolverene!	(somebody)!"

Enña ^s 'anet	gana'tvilen	qapayn'a'qu,	ğañvo'lenau	ilu'tčuk.
Then	they brought in	the wolverene,	they began	to beat
				the drum.

Yayo'ča-ñawğut,	vače'n'ñi-ñaw,	pča'ggıtñit	ğanvi'yiwlinau,
Fox-woman,	untidy-woman,	the boot-strings	were loose,
miļu'ykininau.	"Toq,	Yayo'ča-ña'wğut,	ğın-yaq qılu'tču."
she was looking	"O,	Fox-Woman!	thy turn beat the
for lice.			drum."

5 Vače'nñi-ñaw ve'lo ya'qam ninataikñivo'qenau, ni'ka. Go,
 Untidy-woman (leather) was making, somehow. Oh,
 thimbles

ğañvo'len	ilu'tčuk,	"Uqu'ğwai-ñaw-i-üm,	vače'nñi-ña'w-i-üm,
she began	to beat the	"Unskilful woman am I,	untidy woman am I,
	drum		

nu'ta-maikina'ta,	qım-a ^s 'lu-ču'ču-ña'w-i-üm,	tigi'lñu-ču'ču-
in the left,	hard-excrement-eating woman am I,	showshoe- eating
(open) country	eating-	strings eating-
ña'w-i-üm	e's'hipye-e ^s 'lıkiñ."	
woman am I	by the full	moon."
	shining	

O ^s nnen	Enñi'ninak	nenanuñvo'qenau.	Nenavo ^s 'ñvo-mu'yu
Indeed,	by those	they ate them.	When we find them,

10 e^s'en ganu'linau.
 and they are eaten.

¹ Remark of the narrator.

She felt ashamed and went away, even with untied boot-strings. She went away, and did not come back. After some time Eme'mqut went outside and found her. A number of children were there. He said to Fox-Woman, "Whose children are these?" — "I said to myself, 'Perhaps they will keep me back somehow. I wanted to go away into the open country for my delivery. And I was delivered outside.'" — "Now, at least, stop your clamor! Let us go home!"

They went home. The thimbles which she had made before, and hung up outside, now turned somehow to clothes for her numerous children. The people were asking Eme'mqut, "From where have you brought the woman?" —

E'en ye! gañekela'len, ui'ña alpini'tčalin ga'lqaiin,
Then there she felt ashamed, not not tied boot-strings she went away,

qo'npú ga'lqaiin; va'yuk qu'lin Ama'mqut notai'tiñ ga'l-
altogether she went away; then afterwards Eme'mqut to the (open) country

qaiin, gayo'olen. Yaya'ña E'nki va'ykin. I'nal'ka valai'ke
went, he found her. A house there is. Numerous are

kmi'ñu. Gi'wlin Yayo'ča-ña'wğut, "Wutčai'u minka'kinau?" —
children. He said to Fox-Woman, "These (are) whose?" —

5 "Ğü'mma newñivoi'-ğüm, 'Pa'la me'ñqañ nıyanñepñivoi'-
"I told myself, 'Perhaps in some way they will keep

ğüm. Kmêña'tımvu no'tañ nılai'-ğüm, ninaito'ñvoi-ğüm
me back. For delivery to the I went away, I was delivered
(open) country

nu'tak.'" — "Ačhiki'ču-ai'ñaka, mınyai'tımık."

in the (open) country." — "At this time do not let us go home!"
then clamor,

Gayaitıvno'lenau. Kmi'ñalvin assa'kinau vel'i'ñu nena-
They went home. Of her numerous recent thimbles she
children

taikıñvo'qenau, ña'cñin nenanyopanñivo'qenau, ña'nyeu
made them, outside she was hanging them, those

10 i'ssu gana'linau ni'ka. Ğewñivo'len Ama'mqut, "Mañe'nqo
to the dresses became somehow. They began to Eme'mqut, "Where from
tell

"I brought her from the open country. Long ago she went away to give birth to her children secretly outside. All those together are her children." In truth, she was a skilful seamstress, and had no reason for going away and living in secrecy.

After that they lived in joy. Eme'mqut married Kĭlu,¹ Ila' married Yini'a-ña'wgut. When so disposed, they would ascend the river and catch plenty of winter fish. Then they would return to their house-mates. They killed plenty of game. In this manner they led a happy life. What has become of them I do not know. That is all.

ña'wis·qat yatha⁸'an[?] — "Nuta'nqo. Ai'ñnūn kmí'ñū vī'n·va
the woman thou hast "From the (open). Long ago children secretly
brought?" country.

nenaitos·qewñivo'qenau. E⁸'en ña'nyeu oma'ka í'ssu."
she went away to bear them. Then those together they."

In'miq ña'no awa'nñi-ñaw, atau' ña'no enña⁸'an nitva'ñ-
In truth, that one seamstress-woman, vainly that one thus lived
voqen vī'n·va.

secretly.

- 5 Qo'npū gaaimiyo'olenau. Amamqu'tinak Kĭlu' gama'-
Quite they lived in joy. Eme'mqut Kĭlu' married,
taġen, Ila'nak Yini'a-ña'wgut gama'taġen. Ğaimawġai'ke,
Ila' Yini'a-ña'wgut married. (If) they wish,
gepiġai'ke, vai'amik, ġepiñvoġai'ke, qatapñitiñvoġai'ke,
they go up- by the river, they begin to go they catch winter fish,
stream, up-stream,
va⁸'yuk yaya'lu nayo⁸ñvo'ykinenau. I'naġka ġi'ynik ġa'n-
then the house- they are visiting. Plenty of game they
mates
mitčulen. Va⁸'yuk ña'no gaaimiyo'olenau, me'ñqañ a'nām
have killed. Afterwards those were living in joy, in what then
manner

- 10 ġi'ġinau. A'ččič.
they became. That is all.

¹ The narrator seems to have forgotten the marriage of Eme'mqut with Fox-Woman, and their subsequent reconciliation.

11. Ermine-People. — I.

Ermine-People were living. One Ermine-Man came home, and said, "You are asked to live with Big-Raven's people." He was telling lies. Nothing of the sort was said to him. They came to that house, and wanted to enter. Then they were beaten severely. They went away, and said, "We are rejected here." They came home and began to talk, "Let us go and live in a cave!" They went and lived in a cave. Afterwards they were caught by a flood. They had to climb upwards. That is all.

-
- Imčanamtīla⁸nu vañvolai'ke. Gek, ña'nyen Imčana'm-
 Ermine-Men are living. Oh, that Ermine-Man
 tīlaⁿ gayai'tilen, gi'wlin, "Quyqinn'aqu'nak qiyaipīla'tik."
 came home, he said, "With Raven-Big's (people) live together."
 Ña'no nitinma'tqen. Ui'ña i'nmiq i'wka ga'ntilen. Gaḷa'-
 That one is telling lies. Not indeed not told he was by They
 them.
 linau, gañvo'lenau yaḷqī'wīk, gañvo'lenau kī'pīk. Ña'nyeu
 came, they began to enter, those began them to strike. Those
 5 gañto'lenau, gi'wlinau, "A'nku naññīlaikīne'mik." Gayai'-
 went out, they said, "To refusal we are put to." They
 tīlenau, gewñivo'lenau, "Agēñe'ti mññīḷaḷa'mik." Gaḷa'-
 came home, they said, "To a cave let us go!" They
 ḷinau, gaḷa'linau. Ña'nako aḡi'ñka vañvolai'ke. Va⁸yuk
 went, they came. There in a cave they staid. Afterwards
 gatañvo'lenau, gaṭi'pḡaḷenau. A'ččič.
 they were flooded, they climbed upward. That is all.

12. Ermine-People. — II.

Imčanamtɪla'nu vañvołai'ke. Va^syuk ni'ka Imčanamtɪ-
la^s'nin ña'wis'qat gakmi'ñalen. Imčana'mtɪla^sn e'wañ,
“Canalo^s-ña'wis'qat kmiña'ti.” E'wañ, “Ya'qa miččakɪɫis-
vɪla'ñin?” — “Tike'nvɪyɪk a^s'al va'ykɪn.” — “Tikei', a^s'al
5 tu'yɪk va'ykɪn?” — “Uí'ña.”

A'nam Aigɪnvɪ'yɪkɪñ ɣala'lin, “Amei', a^s'al wu'tčuk
va'ykɪn?” — “Uí'ña. A'nam Aigɪle'yɪk va'ykɪn.” Aigɪ-
le'yɪkɪñ ɣala'lin. “Aigɪlei', a^s'al wu'tčuk va'ykɪn?” —
“Wuttinno'!”
10 A^s'al ɣa'kmiɪɪn, ɣayaɪ'tɪɪn, wu^s'tču ña'nyen ki'ɫkil
ɣu'ptɪɪn. ɣaɪvo'lenau takno'ñik, Imča'naɫa^sn ɣapa'ɪɪn.
ɣewñvo'lenau, “Qoyqɪnn'aqoyɪkaɪ'tɪñ qaivɪɫaɫa'tɪk.” ɣai-

12. Ermine-People. — II.

Ermine-People lived. After some time Ermine-Woman brought forth a son. Ermine-Man said, “Ermine-Woman has brought forth a son. [He said,] With what shall we cut the navel-string?” — “With-Smell-Pusher-Away has an axe.” — “O Smell-Pusher! have you an axe?” — “No, (I have not.)”

Then he came to With-Odor-Pusher-Away. “Halloo! Have you an axe?” — “No, (I have not,) but With-Odor-Averter has one.” He came to With-Odor-Averter. O Odor-Averter! have you an axe?” — “Here it is!”

He took the axe, came home, and only then did they sever the navel-string. They began to arrange the birth-feast. They cooked for this one Ermine-Man. The master said, “Carry some meat to Big-Raven's people!” They

vıla'lenau. Ga'lqaɫin, ɣala'lin, ɣi'wlin, "Ya'qañ ya'ti?" —
 "ılla⁸ kmiña'ti." Ğewñivo'len, "Ya'qañ ya'ti? Qa⁸latçi."

A⁸tte'tiñ ɣani'nɫalin, am-kama'ñi ɣai'ıɫin, ɣu'mlañ ɣa-
 yai'tilen, ɣi'wlin, "Amei', am-Miti'nak yu'nin, ui'ña i'npi-
 5 qıa'wula." — "Yaivaçhe'ñin i'npi-qıa'wuɫ. Ğu'mlañ ñai'añ
 qaivıla'ɣi." Ğaivıla'len, ɣewñivo'len, "Ya'qañ ya'ti?"
 Ğu'mlañ Quyqinn'aqu'nak a'wun-qama'ma ɣani'nɫalin
 ñas'hinoi'tiñ.

Gas'salıvıye'lin vi⁸ya'tvık, va⁸ak ya'waç ɣayai'tilen.
 10 "Me'ñqañ i'ti yu'laq?" — "Amamqu'tinak am-a'yetvata,
 'Awnu'p maɫ-ñawa'kak.'" Mi'qun Ama'mqut e'wañ, 'Qı-
 yaipıla'tık, qıya'latık.'" — "İñe'! Ğu'mma ɣu'mlañ ɣa-
 tuyıkmiña't-i-ğüm." — "A'mıñ anñe'nyi-emte'ta."

Ye'liñ ɣata'wañlenau, ɣala'linau. "Imça'nalı ya'qkinau
 15 a'ıla'tçiginkinau." Ʉala'linau, ɣaño'lenau yaya's'qıwñık,
 ɣaño'lenau kɫpɫık. "A'nku nañıılaikine'mık." — "Ğı'nku
 nañıılaikine'tık. Ñai'añ ma'ma nıya'nutiñ." Ğu'mlañ
 Quyqinn'aqu'nak u'ttä ɣaño'len kɫpɫık.

E'wañ ñawa'kak, "Ğu'mma mıya'nutık. Eñi', i'npi-
 20 qıa'wuɫ qınaya'qı qınangınlıa'wı? Čini'n tıya'teulañ."
 Ğanka'wlenau, ɣa'lqaɫinau. Va⁸yuk, "Meñkeito' mını'l-
 qala? Açhiñeto' mını'lqala."

Ğamičñoɫa'ñetiñ ɣa'lqaɫinau. E'nmiık ɣaya'lelin, ɣavi⁸-
 yalin. "Mai, nıma'lqin, nikawi'çaqin, nıma'lqin." Ğata-k-
 25 yalinau aɣi'ñkı, ɣayı'lqalinau, ɣan'kiaça's'qıwlin, E'nki ayı'yai

carried some meat. (One girl) went and came there. They said, "Why did you come?" — "The mother brought forth (a child)." They said, "Why did you come? You smell of excrement!"

They threw the meat to the dogs, and gave her back the empty dish. She went home again and said, "Oh, oh! Miti' ate it all herself, (she gave) nothing to the old man." — "Poor thing, that old man! Carry again some more meat there." She carried the meat; and they said to her, "Why did you come?" and again Big-Raven threw her out of the house, together with her dish.

She remained there in a swoon the whole day, only then she came home. "Why did you stay there so long?" — "Eme'mqut held me back all the time, (saying, 'This is a very good girl.' Moreover, Eme'mqut said, 'Go there, live together!'" — "Oh, but I have just now given birth to a child!" — "Have no care. I will carry it wrapped in a coverlet."

They set off, and arrived there. "Why have those Ermine-People come? They smell of excrement." They arrived there, and wanted to enter, but the others began to strike them. "Oh, they reject us!" — "(No,) they bid you welcome. Let mamma enter first!" Again Big-Raven began to strike them with a stick.

The daughter said, "I will go first. Eh, old man, why are you bidding me such a welcome? I can shake (my coat) myself." They were rejected, and went away. After that they said, "Where shall we go? We will go to a cave."

They went to a place rich in edible seaweed. (Ermine-Man) fell down from a cliff and fell in a swoon. (Then he came to, and said,) "Oh, it is a good (cliff), it makes you motionless with pleasure, a very good (place)!" They descended into a cave, and slept there. (Ermine-Man) went out in the night-time to pass water; and there (on

mí'mla gata'len. "Mei, Giwile',¹ mañ'n'ač i'ti?" Gaya'l-kiwlin. "Ma'ki ninanimgumga'w-i-gi?" E'wañ, "Giwile', mañ'n'ač niče'lpoqen?" E'wañ, "Mal-kičo'l!" E'wañ, "Qai'lim mina^o/so'ñvoła."

- 5 Gayl'qalinalau, va^o/yuk añqa'ta gatañvo'lenau. "Gí'ssa galu'tai-gi." E'wañ, "I'pa a'nam gí'ssa galu'tai-gi. Gani'kalinalau, gi'wlinau, "Añqa'ta natałaikine'mik. Gañvo'lenau e'nmik yatıpgá'nñik, í'mñ kmi'ñu nanimtilñtatı'ykminau; gati'pgalinalau. Gaya'nulen tıpgá'tık, gei^o/nñalin ñito'lñm,
10 guptinta'lin.

- Gati'pgalinalau, "Qakokaivıla'tık." Gi'wlin, "Minka'kin wu'ssin?" E'wañ, "Tanño² nıgala'qenau, wo'tto ñito'lñm nape'lan." Gañvo'len ıpa'tık. Aki'nna't gapgupganñivo'len, gañvo'len ta'lık. Ña'wis:qata gi'wlin, "Ya'qıykin?" E'wañ,
15 "Tita^o/lykin." Ganu'lin, gavi'yalin.

Ña'wis:qata gača^o/ulin, ñito'lñm eni'n ui'ña. "Eni'n a'mu ñito'lñm mitnu'lan. Meñkeito' mñi'lqala? Ga'mga-olgi-we'tiñ, te'mik-olgiwe'tiñ." Imčanaławge qo'npü gana^o/linau. Aččo'č.

13. Eme'mqut and the Kamaks.³

- 20 Amamqu'tinu vañvołai'ke, va^o/yuk notai'tı ga'lqalın, yaya'ña gayo^o/olen. E'nki gi'wlin, "Mai, Ła'wa, gí'ssa?"

¹ GIWILE' STONE-FACE. Standing columns of natural rock frequent on the shore cliffs and mountains of these countries, also the large bowlders lying about are considered by the natives to be human-like beings, petrified, but still leading a mysterious life of their own (cf. Bogoras, The Chukchee, Publications of the Jesup North Pacific Expedition, vol. vii, p. 285). Ermine-Man pretends to have seen one of these beings catching fish in the sea; but it was only a standing block of ice, too unstable to be considered as a living bring.

the sea), upright blocks of ice were submerged in the water. "O Stone-Face! what success have you had in catching fish?" He went back into the house, "With whom have you been talking?" He said, "(I inquired) what success Stone-Face has had catching fish with a small drag-net; and they answered, 'All right!'" She said, "Now we shall eat some cooked fish."

They went to sleep, and in a little while the sea-water came to them. "You have passed water." The other one said, "It is you who have passed water." They looked around, and said, "We are caught by water." They began to climb up the cliff. (Ermine-Woman dragged up) all the children. Even all the straps were snapped (in two). They climbed up. He climbed first; then one of his sides fell down detached.

The others climbed up. "Cook (this meat)!" (Ermine-Woman) said, "Where does it come from?" He said, "The Chukchee passed by and left it." They began to cook it. As soon as the (water in the) kettle began to boil, he felt unwell. The woman said, "What is the matter with you?" He said, "I am unwell." They ate the meat, and he died.

The woman saw that one of his sides was missing. (She exclaimed,) "We have eaten one of his sides without knowing it! Where shall we go! To every cache, to other people's caches." They turned into real ermine. That is all.

13. Eme'mqut and the Kamaks.³

Eme'mqut lived with his family. One time he went into the open and found there a house. (A voice from)

² The Reindeer Koryak and the Reindeer Chukchee call each other mutually by the same name, Ta'nūitan (cf. The Chukchee, *l. c.*, p. 11).

³ Compare W. Jochelson, The Koryak, *l. c.*, No. 102, p. 290.

E'wañ, "Ła'wa, mañi'n'ač oya'myañ?"¹ E'wañ, "O, mital-
voła'mik.² Ame'yaq ña'wis'qat?" E'wañ, "O kmi'ñin
yito'nen. Qu'nam mu'yi am-ya'yak oya'myañ miti'nmin.
Ła'wa, qaña'ñya!" — "Mannu'qi ya'yay." — "Me'ñqañ
5 i'tiykin? Ña'no vi'yañ kiswa'čik va'ykin."

Gaño'len aña'ñyak. Gatann'as'qa'nlenat ka'maw-ña'w-
gutinte gaqla'wuła. Ña'nyen gana'yulin. Amamqu'tinak
gaginta'wlinat niki'ta. Gan'kiačačas'qi'wlinat, ganto'lenat.
"Kmi'ñin gina'tvlin. Ya'qatqi? Ñi'yaq vi'nvit, ya ya'łiñ,
10 ya qoi'ñ?"

Gaya'łiqi'wlinat, gũ'mlañ gayi'łqalinat. I'pa kmi'ñin
Ła'wa ga'ałin. "Mai, Ła'wa, ya'ti? Wo'tto ya'ti, gũ'mlañ
a'čhi ya'ti." — "Ti'ta gũ'mma tra'tik. Wũ'tču tra'tik."³ —
"A'me mañi'n'ač i'lvui?" — "Ui'ña, mitpilhalai'kin." —
15 "Toq, Ła'wa, qaña'ñya." Ya'yay ga'kmi'lin, oya'mtiwilen
lo'ol-pine't. Ga'ño'len aña'ñyak. "Trai, tiroi, trai!"⁴
Ña'nyen niquliłatqin.

Amamqu'tiyik ña'nyen ganñawtiña'lin, ča'wčuwen.
Qo'npũ gaaimiyo'olenau, gatvaño'lenau qo'npũ. Aččo'č.

¹ Oya'myañ HUMAN GAME is a word used only by the spirits.

² Here a man is spoken of as a "wild reindeer." In other tales a man is spoken of as a "little seal."

³ These words are supposed to be in the language of the kamak. They differ,

there said, "Halloo, Ła'wa! is that you? How are you getting along with your human game?" He said, "Well, we two have killed some wild reindeer. How is (my) wife?" — "She has just been delivered of a son. And even we two, staying here at home, have killed one man. Now, Ła'wa, call to the spirits!" — "And where is the drum?" — "[What is the matter with you?] (Don't you know?) Of course, it is there on the cross-pole."

Eme'mqut called to the spirits. He put them to sleep, — the kamak-woman, together with her husband. He revived the other man. They fled in the night-time, together with Eme'mqut. In the middle of the night those sleepers wanted to pass water. They came out, and said, "Our son has become quite light of foot. And how is it? There are two foot-tracks, — one to this side, and the other to that side.

They entered, and again went to sleep. Then their real son, Ła'wa, came home. "Halloo, Ła'wa! have you come? Not long ago you were here, and now you come back another time." — "When have I been at home? I have arrived just now." — "How is your reindeer hunt?" — "Nothing killed. We were famishing." — "There, Ła'wa, call to the spirits!" He took the drum. (It was made of pieces of) skin of women's breasts sewed together. He began to call to the spirits, "Trai, Tïroi, trai!" Thus was he singing.

The other man lived with Eme'mqut's family, and married a daughter of a reindeer-breeder. They lived quite happily. They staid there. That is all.

however, from the ordinary Koryak of the western branch by the repeated use of *r* instead of *y*. This makes them similar to the eastern Koryak dialect, and to the Chukchee.

⁴ Compare the preceding footnote.

14. Eme'mqut and Shellfish-Girl.

Quyqinn'aqu'nui vañvolai'ke. Gek, Ama'mqut gas'hin-
 tılı'lin, va'yuk gayo'olinau ki'lkakau, ki'lkakil gu'ptilin,
 gek, gañvo'len qalhai'ak, e'wañ, "Igigi'." E'wañ ña'nyen,
 "Qanka'wgi qalhai'ak. Aia'ñaç qas'wugigeñe'tiñ yi'nna
 5 gini'n lipyui' nu'ptin."

Gek, gani'kalin, gaça'awlin, E'unki yaya'piliñ gato'mwalen.
 Gaya'lqiwlin, a'chikin gama'talen. Gek, ña'nyen ganyai'-
 talin. Ña'nako vañvolai'ke. A'čič.

15. Eme'mqut and the Perches.¹

Ama'mqut notai'tiñ ga'lqa'in, gayo'olen nımyı'ssa'n.
 10 enke' qatapñitilai'ke qaña'tıla-g'niw am titiça pela'qa.
 enqa'ta gassa'len qata'p-vai'am, ñanako tamka'ln'aqu ga-
 yi'ssalin, gatai'kilin. ma'n-awi'wut taiki'ykininau ta'mkal-
 u'ttu.

Qo'la enña'naç Yayo'ča-ñawgut gai'li'in, ganña'wtiña'in.
 15 Ti'tiç-a'wulpel-pe'a'qit ganyaitanñivo'lenat enña'anet ga-
 yai'tılanat e'en tamka'ln'aqu gai'pilen.

Ti'tiç-a'wulpel-pe'a'qit ganunñivo'lenat, enña'nvot gani'-
 kalinau va'yuk, q'a'wulpelit gana'linat. E'wañ, "Mi'kna-
 mu'yi kmi'ñi-mu'yi?" — "Gi'wa, 'Amamqu'tina-mu'yi
 20 kmi'ñi-mu'yi."

enña'anet patta'la mani'ti gayi'ssalinat am-ga'nmaç
 gayi'ssalinat ñanka'kenat ña'wis'qatit. Pilvi'nti-ya'nya-
 a'tvıla'et ga'lqa'inat. Ganyai'talenat ña'nyaqit ña'wis'qatit.
 Ya'qit a'mu gatomwa'lenat, gumaka'linat, as'ka'čikilinat.

¹ *Acerina cernua*. This tale was told by a young girl. It seems to be a frag-
 ment of longer and more coherent tale.

14. Eme'mqut and Shellfish-Girl.

Big-Raven lived with his people. Oh, Eme'mqut walked along the seashore, and found some shellfish. He detached one shellfish, and it began to whimper, "Igigi'!" He said, "Cease your crying! Yonder among the stone-pine bushes (lies) your detached hood."

Oh, he went and looked for it! It had turned into a small house. He entered the house and married that Shellfish-Girl. Then he brought her home. They lived there. That is all.

15. Eme'mqut and the Perches.

Eme'mqut went into the open and found a village. They were catching winter fish with drag-nets. The fish were small perches. He dragged a net along that fishing-river, and filled with fish a set of drying-poles. He made such a set. Very quickly he constructed those drying-poles.

After a while they gave him Fox-Woman, and made him marry her. He brought home two small dried perch-tails. These he brought home, and hung them on the drying-pole.

They were going to eat these small dried perch-tails, and all at once something happened. (These small tails) turned into small men. They said, "Whose sons are we?" — "Say, 'We are sons of Eme'mqut.'"

Then the (two) girls of this place filled with dried meat two bags; one for each [they filled]. They went away in iron canoes, and took the girls along. What has become of them I do not know. They went together, (both of them), headlong.

enña^oan genačixčanñivo'lenat, lawtılñu gaipñivo'lenau. Gen-ačixčatpaañivo'lenat, Amamqu'tinti gen-ačixčatpaañivo'lenat. Nanka'kılju gana^olinat, gaaimıyo'olenat. A'ma-qli'ka-kmı'ña gakmeñanñivo'lenau Yayo'ča-ña'wguta.

- 5 Laqlañyo'ykin, ga'lñıl tılaivıñvo'lai'ke. Nanyemkičiwñivo'ykinenau va'çaq. Aččo'č.

16. Miti' and Magpie-Man.¹

- Quyqınn'aqu'nu vañvo'lai'ke. Gek, Quyqınn'a'qu e'wañ, "Muwičña'lık." Gek, ña'nyen Miti' qai'-a^ottu yawyetis-qiwnıvo'ykinenau. Vakıthı'mtıla^on ña'nıko awyeñyo'ykin.
10 Ña'nyen Miti'nen i'ññıpk i'ñui'ñın yıcemawñivo'ykinen.

- Gek, ña'nyen yai'tekın. Miti' Quiqınn'aqu'nak ewñivo'ykinen, "Gaya'qlin i'ñui'ñın gatınpıçulin?" E'wañ, "A^ottı'ya o'pıčınık am-i^oña i'yık, enña^oan i'tı." Gek, Quyqınn'aqu'nak i'mıñ a^ottı'ya o'pıčınu i'mıñ čuwi'ykininat.
15 Gek, gũ'mlañ ña'nyen wičña'lıykin. Ña'nyen Miti' ñıto'ykin a^ottı'yalqak vaga'lekın, ñıvo'ykin gıya'pčak, "Mo'ol-qele!"

- Va^oyuk Vakıthı'mtıla^on gaya'lın, gı'wlin, "Mınya'lqıw ya'lku." Quyqınn'a'qu qaye'm i'n'a nıya'tın. Qaye'm
20 enal'ha'lmık."

Gana'tvılen. Ki'kič gaya'lqıwlin ineyegeñe'tıñ, ña'nıko gagıññıčanñivo'lenat, va^oyuk Quyqınn'a'qu gaya'lın gaku'mñalin, "Mitei', qetigo'n vı'y-i'mıt." Gek, e'wañ Mı'ti, "Iklayo'k ane'tın. Gũ'mma ta^optı'ykin." E'wañ, "Gina'n

¹ Compare Jochelson, *The Koryak*, I. c., No. 100, p. 288.

Those (i. e., Eme'mqut and his wife) were sent away by the people, and were given (reindeer with) halters of grass. Then the people ceased to send them away. They ceased to send away Eme'mqut and his wife. They became as natives, and lived in joy. Fox-Woman now was bringing forth mere male children.

Winter came, they were wandering in all directions. At times they visited their neighbors. That is all.

16. Miti' and Magpie-Man.¹

Big-Raven lived with his family. Oh, Big-Raven said, "I will (go and) fetch some willow-bark." Oh, Miti' went to feed the little puppies. Magpie-Man came to eat there. He pecked at Miti''s face (to indicate his love), and her whole nose was covered with scratches.

Oh, that one (Big-Raven) comes home! He said to Miti', "What has happened to you? Your nose is scratched all over." She said, "By hitting with my nose against the sharp ends of the dog-shed corner I was scratched thus." Oh, Big-Raven cut away all the ends of the dog-shed corners. Then again he went for willow-bark. Miti' went out, perched on the top of the dog-shed, and began to sing, "I am walking along the cross beam!"

Then Magpie-Man came, and said, "Let us enter the sleeping-room! Big-Raven will not come back soon. He will not catch us."

She took him into (the house). Just as soon as they entered the sleeping-room and began to make love there, then Big-Raven came back, and called out, "Miti', take this load of willow!" Miti' said, "Let the I'kla² bring it down! I am busy trampling a half-scraped skin with my feet." — "Nay," said Big-Raven, "I want you to take it

² Small wooden charms of human shape (cf. Jochelson, *The Koryak*, *l. c.*, p. 42).

a'limñ qeti'gin." To, Miti'nak gai'tilen, gakti'nvelen, gana'tvilen.

Ña'nyen Quyqinn'a'qu gaya'lqiwlin, gañlo'yilen. Gũ'mlañ ymo'gitiñ gato'mñalen, ku'lipčina gato'mñalen, gañl'l-
 5 qawlen. Ini'yigiñ gvakithaiñiñvo'len. Ña'nyen Va'kithin mal-ki't ganto'len, činko'nañ-vethiñe'ti ganto'len.

Va'kitha naya'q-gũm?" Gek, ña'nyen Va'kithin gayai'tilen. Miti' gañvo'len vamyatvak. Gek, lilipila'qut va'yuk gaito'lenat ña'nyaqit. Va'yuk gamaiñanñivo'lenat. Gek,
 10 ña'nyat Quyqinn'aqu'nak u'nmi yaiva'či yissiñvoi'kinenat. Quyqinn'aqu'nu gatai'ñat nomkawñivo'lenau. Ñaye'yit ni'wqinat, "Ma'ma, mitqugita't." E'wañ, "Qanto'tik, ta'tana qiwgutik, 'Mitqugita't.'" Gek, ganto'lenat, gai'linat o'pta am-ya'tit. Gek, gaya'lqiwlinat gač's'hulinat. Gũ'mlañ
 15 gi'wlinat, "Mitqugita't." E'wañ Miti'nak, "Qanto'tik, ta'tana qwañla'tik."

Ganto'lenat. "Tato'! mitqugita't!" — "Qu'nam qun gi'wa, "Tula'-va'kithinat." Kmi'ñit ñaye'yit gaqalhaiañvo'lenat. "Igi', nana'yirva'wmik." Miti'nak gi'wlinat, "Qan-
 20 to'tik, qiwgutča, 'Ipa li'ge-ta'ta ñe'nako qoyala'tekin." Gaya'lqiwlinat, Miti'nak mani'gik gayo'lenat, ga'mga-ve'loqalik. Ga'lqalin, gala'lin. Vakithimti'la'yikiñ, gaktiñe'ñilenat.

E'wañ ña'nyen Quyqinn'a'qu, "Tipaivaka'nñivok, Mêtê'-
 25 yikiñ mrl'qatik." Ga'lqalin, gala'lin. "Mitei', qanto'ge! i'npri-qla'wul ya'tti." Miti' e'wañ, "Ena'n-ve agitca'keñen? Čini'n yajalqiw'ykin." Gaya'lqiwlin, gaqam'tvalen, gañvo'len a'wyik, gaqa'qlalen, ñačhinoi'tiñ gagi'ntawlin.

Miti'nak nenaaiñawñivo'qen, e'wañ, "Quqe'!" — "Oi!"

down." Oh, Miti' took it, and with a violent pull drew it into the house.

Then Big-Raven entered the house and made a smouldering fire. He also stopped up the entrance-hole and the smoke-hole, so that the sleeping-room was full of smoke. Then a Magpie's voice was heard from the sleeping-room. That Magpie came out. He escaped through a narrow crack.

"(See) what (this) Magpie has done to me!" The Magpie, however, went home. Miti' was with child. After some time she brought forth two small eggs. (The two children) grew rapidly, and Big-Raven had a great love for them.

Big-Raven's people were storing their catch of fish. Those two said, "Mamma, we are hungry." She said, "Go out and say to daddy, 'We are hungry.'" They went out, and were given two whole dried salmon. They entered, and nibbled up (the fish). Then they said again, "We are hungry." Miti' said to them, "Go out and ask daddy (for more)."

They went out. "Daddy, we are hungry!" — "No wonder! Two thievish magpies!" Those two sons began to weep. "Oh, he is reproaching us!" Miti' said to them, "Go out and tell him, 'Our real daddy is herding reindeer (with the wealthy reindeer-breeders).'" (After that) they entered again, and Miti' put them into a grass bag, (placing) each in one of the (lower) corners. She went away, and came to Magpie-Man and flung (her bag right in).

Big-Raven said, "I feel lonely. I will go to Miti'." He went and came there. (The people said,) "Miti', come out! Your old man has come to you." Miti' said, "Has he no legs? Let him enter of his own accord!" He entered, and she gave him food. He began to eat, and was choking. Then he ran out of the house.

Miti' called to him. She said, "Big-Raven!" — "Oi!"

Púkawniwo'ykin. Çaktikomña'len, e'wañ, "Oi!" Ña'nyen yaļu'yiçan eğıtñei'tiñ gaçinkaita'len. Quyqinn'a'qu ña'nyen gayai'tilen. Aččo'č.

17. How Big-Raven's Daughter was swallowed
by a Kamak.¹

Quyqinn'aqu'wgi vañvo'lai'ke. Ñawa'kak mi'mla ninu'qin.
5 Qalñe'-key gate'wla'len, qai-mi'miç gaito'len enna'n. E'wañ
ña'wis'qatiñ, "Ya'qu mintai'kir?" Gi'wlin ña'wis'qata,
"Ya'qu mi'qun qatai'kigın? Ya'nmiñin." E'wañ, "Yaya'yu
mintai'kin."

Yaya'yu gatai'kilin. E'wañ gaça'ulin, e'wañ yaya'yu
10 gato'mwa'len qai-mi'miç. Quyqinn'a'qu qo'npü gañvo'len
aña'nyak. Çes'hipa'lin e'wlañ ga'mga-nime'ti, gewñivo'-
lenau, "Quyqinn'a'qu qo'npü qañaña'ñvoñ. Çapa'lqai'in
ui'ña aña'nyake'len. Ya'qin a'mu gatai'kilin ya'yay?"

Quyqinn'aqu'nin ñawa'kak vi'n'va vañvo'ykin. U'i'ña
15 o'ya a'tvaka. I'miñ-ni'myisu giwi'nilinaiu ñawinyo'nvu.
Gi'wlin, "Mi'kinak ya'qin ya'yay yanyiwñinin, ña'nyenena
ñawa'kak tiyei'liñin. I'miñ-gi'ynik aña'ken nanyiwñivo'-
ykin. "Yu'nyun." E'wañ, "A'iva'lin." I'miñ i'gin, qo'yen,
I'miñ-qun içu'çu. E'wañ, "A'iva'lin." Napkawñivoi'kin
20 yanyiwñik.

Va'yuk mēlhe'ñko gaçe'pñito'len ñenve'thiçñin, ake'yki-
la'n, vi'yañ gapanqai'pilen. "Çumna'n myanyiwñin, ya'yay
ya'qin gatai'kilin. Ača'lun gatai'kilin." — "A'iva'lin." —

¹ Compare Jochelson, *The Koryak*, I. c., No. 103, p. 291.

Then he could not help himself, and shouted, "Oi!" The piece that choked him flew out (of his mouth, and fell down) at a great distance. Then Big-Raven went home. That is all.

17. How Big-Raven's Daughter was swallowed
by a Kamak.¹

Big-Raven was living with his people. One of his daughters was (almost) eaten by lice. They shook her combination suit, and found there one small louse. (Big-Raven) said to his wife, "What shall we do with it?" The woman said, "What will you do? Why, you will kill it." He said, "(No,) we will make it into a drum."

They made it into a drum. They looked at it, and the small louse turned into a drum. Big-Raven immediately began to act as a shaman. The news of this was carried everywhere, to all the villages; and the people began to talk, (and say,) "Big-Raven has become quite a shaman, but he has grown old without having any spirits. What unknown kind of drum has he made?"

Big-Raven's daughter was living in secrecy. She did not appear openly. All the neighbors gathered as suitors. He said, "Whosoever can state rightly the material of which my drum is made, to him I shall give my daughter." They named all kinds of sea-game. One said, "Of whale;" but Big-Raven said, "Not of that." Others also said it was of wolf-skin, of reindeer-skin. They named every living thing; but he said, "Not of that." They could not describe it properly.

Then from the fire crept out an evil spirit, with no clothes on, with only a cap (on his head). "I can tell of what your drum is made. It is made of a chamber-vessel." — "Not of that." — "It is made of a kettle." —

“Kuka’kin gatai’kılın.” “Aıva’lin.” — “A’nam qai-mı’mçin.”
Miti’nak gewnıvo’len. “Enña¹’an! Nawa’kak missai’lıñın
kama’kiñ.”

Gaito’len nawa’kak, gañvo’len yıtañatawa’tık. Wü²’tçu
5 gala³uñvo’len. Gañvo’len qalhai’ak nawa’kak. Mu’u-yıl
gatai’kiñvo’len, ya yu’ñyun, ya qo’yen, ya yi’yin, i’miñ-
kıyuła³’lu. Koro’wapel¹ gaito’len ya’walañqal. Nā’nako
nawa’kak gaña’lqıwlin, va’la gava’xgılin nawa’ka’ta, qo’lla
pı’pı kama’nık² gayo’olen. Gata’wanlenau. Qo’npü nā-
10 wa’kak nıqalhaiañvo’qen.

Çala’linau kama’kiñ, kama’kau ganto’lenau, qoya’wge
i’miñ ganuñvo’lenau, “N’am, n’am, n’am.” enna’n koro’-
wapel gana’lin. Va’la’ta ganmıtçoñvo’lenau kama’kau.
Va’yuk enna’n gana’lin wotta’kin ake’ykiła³n. Va’yuk
15 pı’pı gani’ñlalin, nā’nkalqak gaña’lqıwlin. Va’yuk ga-
pka’wlen yatıpga’nñık, gapka’wlen yanu’nka nēnvé’thičña.

E’wañ, “Qa’wun pani’ta mi’kinak nayamata’ge, nēya’nñ-
kmé’ññ yana’lıñ, e’nki tıyanu’wgi.” Nā’nyen nēnvé’thičñın
ga’lqa’lıñ. Čawçuwa’ta gama’talen. Va’yuk kmı’ññın
20 gaito’len, va’yuk va’sqıñ gaito’len, gū’mılañ gañvo’len
qalhai’ak. E’wañ, “Kama’kata naya’nuw-güm.”

Va’yuk qıa’wu! ga’lqa’lıñ notai’tıñ, ka’mak ga’yalın,
ganu’lin. Yanu’nkı pa’qu! ganu’mkawlin, pa’quła qala’lvın
gançı’mawlin. Nēnvé’thičñın gavi’yalin, ganto’len. Miti’w
25 gakyawlin, e’wañ veta’tekin. E’wañ, “Mi’kinai’-gi?” —
“Ai’gewe tınu’wgi.”³

¹ Borrowed from the Russian корова, THE COW; -pel is the suffix of the diminutive.

² Borrowed from the Russian карманъ THE POCKET.

³ The ka’mak turned into an ordinary human being; namely, into a woman, who was assisting them in their work.

Meanwhile her sons became (grown) men. One son married that woman. Just then her husband came. They went to Big-Raven's people. Another son also married. They came to Big-Raven's people. The people said (to Big-Raven), "Your daughter is being [brought] here!" He said, "The evil spirit took her away. What (kind of a) daughter may come from there?" She looked into the house. "I am here, I have come!" They went out (to meet her), and all entered. From that time they lived together and grew rich. That is all.

18. The Kamak and his Wife.

Some people lived in a certain place. One day a kamak and his wife looked down (through the entrance-hole). They said, "Halloo! have you not some blubber?" — "There is some in the cache." They entered the cache, and began to eat blubber. Then they sang, "It tastes well. We are eating blubber." The next morning it was the same. "Halloo! have you not some blubber?" — "There is some in the porch." — "It tastes well. We are eating blubber; but when you have no more blubber, [to-morrow] we shall eat you."

They fled upwards in the night-time. They threw an arrow (upwards), and it became a road. They fled along this road.

Those came again. "Halloo! have you not some blubber?" But there was no answer. "Let us jump in! They are hidden somewhere." They entered, and searched in all the corners. There was nothing.

They said, "Let us try the divining-stone!"³ (The

The reason is probably that divination with stones is chiefly practised by women, and that the divining-stone, though usually a round pebble or a piece of bone ornamented with beads and tassels, represents a female guardian of the family.

Oya'mtiwilu gana⁸linau gú'mlañ kmi'ñu. Kmi'ña gama'talen. Qla'wul gaya'lin wú'tçu. Qoyqinn'aqoyikei'ti ga'l-qalínau. Kmi'ñin gú'mlañ gaña'wtiñlen. Qoyqinn'aqoyikei'tiñ ga'alinau. Gi'wlin, "Ñawako'k nayato'n." E'wañ,
 5 "Ñenve'thičña nalla'xtatin. Yaq-ña'wis'qat ni'tin?" Ga-wa'svilin. "Wutinnałai'-güm, tiya'tik." Ganto'lenau, gaya'l-qiwlinau. Enna'niku gatvañvo'lenau, gapittuña'wlenau. Aččo'č.

18. The Kamak and his Wife.¹

Ni'ka, ma'kiw a'mu vañvołai'ke. Va'yuk ñenve'thičñit
 10 gawa'svilinat. E'wañ, "Mai, ui'ña ava'leika?" — "Ułgu'vik vałai'ke." Ułhu'vñ ga'alinat, gañvo'lenat va'łuk. "Čopro'tka vałutka!"² Gú'mlañ miti'w. "Mai, ui'ña ava'leika?" — "Yaqa'lık vałai'ke." — "Čopro'tka vałutka! Ava'leika yana⁸la'ntik, miti'w to'čhin-ya'q missanus'qiwla'ntik."

15 Gağinta'wlinau niki'ta gičhołai'ti. Ma'qim gani'nłalin, vinvin'a'qu gato'mwalen. Ñanekai'tiñ gağinta'wlinau.

Gaya'linau. "Mai, ui'ña ava'leika?" Ui'ña. "Mınyal-qıwičña'nau! A'mu e'nnu gapi's'qalínau." A'wun gaya'l-qiwlinau, i'mi ga'nčılínau kičva'ču. Ui'ña yı'na.

20 E'wañ, "Minan'ačo'mık."³ Ganvaqyıla'wlen. Ača'geiñin

¹ Compare Jochelson, The Koryak, *l. c.*, No. 105, p. 293.

² Compare p. 68, footnote 3.

³ *Minan'ačo'mık*, literally LET US ACT WITH THE GRANDMOTHER. The word *a'n'a* (GRANDMOTHER) is used also for DIVINING-STONE (cf. W. Jochelson, The Koryak, *l. c.*, p. 44).

Meanwhile her sons became (grown) men. One son married that woman. Just then her husband came. They went to Big-Raven's people. Another son also married. They came to Big-Raven's people. The people said (to Big-Raven), "Your daughter is being [brought] here!" He said, "The evil spirit took her away. What (kind of a) daughter may come from there?" She looked into the house. "I am here, I have come!" They went out (to meet her), and all entered. From that time they lived together and grew rich. That is all.

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an'a'nu ni'ñiqen. "Ečhathičñe'ti yagintawla'ñe, missaya-
wala'nñinau. Volqigeñe'ti yagintawla'ñe, missayawala'nñi-
nau. Añqai'ti i'mi missayawala'nñinau. Gičholai'ti yagin-
tawla'ñe, mi'qun? Aña'ña alai'tiñ na'ntimik. Me'ñqañ
5 minya'walat?"

Gañvo'len lo'lo i'luk. "Añei'kılka panenai'ti mñinto'-
mik?¹ Yaqalñawičñe'ti mñinto'mik." Kama'w-ña'ut, "Qina-
quıumti'gi." Emtai'pılen. "Qinanpiyka'a'wi." Valelei'ti
gai'pılen. "Gma'n qun nita'witkñi-gi."

10 Va'yuk gavi'yalinat. Enña'an gayıltelñivo'lenat. Vale-
lei'ti la'wut gana'lilin. Va'yuk ña'nyeu gewñivo'lenau.
"Minyo'olan yaya'ña." Gayo'olen, pılvı'nti-ča'yinaña
ga'nvilin la'wut, a'wun im-la'wtalin.

"Qe'e!" Volqageñe'ti gani'ñlalinat. Gatvañvo'lenau,
15 gaaimyo'olenau, añenve'thičñika gana'linau. Aččo'č.

19. Gull-Woman and Cormorant-Woman.¹

Nyka'wgi ya'qyaq-ña'wutu ña'nyaqat gañaw-yila'ñi-
to'mga yaginñivo'yke. Ivva'lu-ña'wgut e'wañ, "Aya'tka
ageñe'tiñ, miññitatis'ki'wik." Ña'nyen kama'kn'aqu e'wañ,
"Mas'hı'ntılık." Gas'hıntileñvo'len, va'yuk ñe'nin e'wañ,
20 "Yınna'qi e'lıhi-peye'ykın?"

¹ Compare Jochelson, *The Koryak*, I. c., No. 99, p. 287.

kamak-woman) made (her husband) stand with his legs apart. She used his penis as a divining-stone. "If they have fled to the morning dawn, we shall follow them. If they have fled to the sunset, we shall follow them. To the seaside also we shall follow them. If they have fled upwards, what then? God would not treat us very pleasantly. How can we follow them?"

He began to sway his penis. "Shall we go out through the same opening without any fear.¹ Let us go out through the vent-hole in the roof of the porch!" The kamak-woman said, "Take me on your shoulders!" He took her on his back. "Oh, you are strangling me!" (His head) thrust itself into her anus. "Oh, you are playing mischief!"

Finally they both died, and lay there. His head slipped into her anus. After a while (the fugitives) said, "Let us visit the house!" They visited it, and dragged out his head with an iron hook, and his head had become (quite) hairless.

"Oh, oh?" They threw them into the direction of the sunset. Then they lived and were happy. They were not (molested) by spirits. That is all.

19. Gull-Woman and Cormorant-Woman.

Gull-Woman lived with a companion, who was her female cousin. They sat sewing. Cormorant-Woman (i. e., the cousin in question) said, "While no one comes to the cave, I will go and prepare my sinew-thread." At the same time Big-Kamak said, "I will walk along the shore." He walked along the shore. Then he said, "What is there, that shows so white?"

¹ Literally, WITHOUT SHAME. SHAME for FEAR is used also in the Chukchee (Publications of the Jesup North Pacific Expedition, vol. viii, No. 10, p. 63, footnote 1).

Gayo^olen : ya'qyaq. Qa'čin ui'ña ana'luka gati'tkalen. Ña'nyen Kama'kn'aqu gayai'tilen, e'wañ, "Tita^olyikin." Gayai'tilen, ki'kit gayi'tilen, gek ñane'ninak Ya'qyaq-ña'wtinak pa'qula qala'lvun yičima'wiykinin. Gek, ña'wis-
 5 qatik e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka, gek, eñva'ratka!"¹

Kama'kn'aqu gavi'yalin. Ña'nyen Ya'qyaq-ña'wut ganto'len. Gañvo'len čotčılqe'tiñ pinkula'tık. Puka'wekin yayiña'ñka. ena'n kičča'ta genei'maklin. Gayi'ñalin, ga-
 10 kula'lin, gañaikapı'tkalin. Ña'nyeninen ña'wis'qat kinma-čıku ña'nako gapı's'qalin. Gek, gūmlañ yaqai'qun gayi'ñalin, ya'sqalqak gi'lin.

Gayai'tilen, gi'wlin, "Kamakn'aqu'nak ina'nui, ki'ma'k tıvı'yak." Ña'nyen Ivva'lu-ña'wgut, "O'pta mni'kak.
 15 Ti'ta o'pta ninanuva^oan." E'wañ quti'ninak, "Qiyme^oen, apa'qulkeı-e'-ge." — Gūmni'n vai vain'aqu'wgi, va^oga tyančima'wikiniñin, lu'gu i'wka mañinmıla'tiykin."

Ña'nyen gaa'lalen, gapka'wlen i'wak. Age'ñiñ gala'lin, gatvañvo'len. Ña'nyen Ka'mak-ñawgut qai'gut gala'anñi-
 20 vo'ykin. Ui'ña ala^ouka. Ña'nyen tayyeñivo'ykin, ewñi-vo'ykin, "Wutissai'-gūm." Me'nqañ mi'qun u'ka ala^owun?

E'wañ, "Qage', wutinnalaı'-gūm, qina'nu!" Pukawñi-vo'ykin lu'k. Qai'gut čančıs'qonvo'ykinen. "Mannu'qi?" Gek, gala'ulin. E'wañ, "Tıyanu'wgi!" E'wañ "Qina-
 25 nu'wgi!" Ganu'lin, ui'ña o'pta ana'luka gati'tkalen. Gek, ña'nyen gayai'tilen. Gek, gūmlañ e'wañ, "Tita^olyikin." Qla'wulñ e'wañ, "Qenanyaikini'-gi." — "E'nnu-koro'tka, eñva'ratka!"

¹ Compare p. 68, footnote 3.

He came (nearer, and it was) a Gull; and, [even] without chewing, he swallowed her. Then Big-Kamak came home, and said, "I am unwell." [He came home,] and as soon as he lay down (to rest), that Gull-Woman, with her woman's knife, ripped open his body (from the inside). Oh, he said to his wife, "Cheer me up (by some means)!" — "Without collar-string, without nostrils!"

Big-Kamak died. That Gull-Woman came out (of his insides). She began to jump up on the cross-pole above his pillow; but she could not fly up, because she was all covered with slime. She flew up again, and fell down and thudded against the ground. His wife lay flat in the corner (from sheer fright). Nevertheless she flew up again, and was on the house-top.

She came home, and said, "Big-Kamak swallowed me, I nearly died." That one, Cormorant-Woman, said, "I also will make something. Let him also swallow me!" The other one said, "Don't do it! You have no woman's knife." — "Here are my nails. I will rip him open with my nails. If it were done, I should feel elated."

That one (Kamak-Woman) passed by, but she could not talk to her. She went to the cave and staid there. That Ka'mak-Woman, indeed, was often passing by, but she could not see her. That Cormorant-Woman began to cough, and to say, "Here I am!" but how could she see her in the dark?

She said, "Here I am! Swallow me!" But she could not find her. Indeed, she almost stepped over her. "Where is she?" Oh, she found her! She said, "I will swallow you!" The other one said, "Do swallow me!" She swallowed her, also, without chewing, gulped her down. Oh, she came home. And again she said, "I feel unwell!" She said to her husband, "Cheer me up!" — "Without collar-string, without nostrils!"

Gǔ'mlañ ga'nmlen, pa'ninau vača'pgičñu va⁸ga vagit-
ču'ykminau.¹ Ña'nyen gavi⁸yalin. Gǔ'mlañ ganto'len.
Ivva'lu-ña'wgut ganto'len, ta⁸y-a'mu gavetho'lenau a⁸lmułqu.

Gek, gayai'tilen. Ña'nyen gi'wlin, "Gǔmma vai panet-
5 čina'i'ti tiyaa'nkawñ." Uwi'kiu gangiła'wlenau; ageñe'ti
tłai'vik qo'npü ganka'wlenau. A'ččič.

20. Yini'a-ñawgut and Kilu's Marriage with Fish-Man.³

E'en Quyqinn'aqu'nu vañvołai'ke. Kilu' e'wañ Yini'a-
ña'wgutina, "Minno'tantała." No'taň gała'linau, e'nni-ła'wut
inu'nu ga'kmiñin. Gała'linat, gañvo'lenat a'wyik. Gałqai-
10 ña'wlin e'nni-alpi'ttama. Gaği'ntawlin, "Kama'kanu Yi'ni
na⁸llñ." E'wañ, "Ui'ña kama'kanu ana⁸łka." — "I'n'ač,
mi'qun, kama'kanu na⁸łlñ."

Gañvo'len yanaqmitkatu'yawñik, gapka'wlen, gayi'łqalin.
E'wañ Kilu', ña'nyen gayai'tilen, gi'wlin, "Ma'nnu-yaq
15 Yi'ni?" — Kama'kanu na⁸łlñ." Ña'nyen Yini'a-ña'wgut
gaqya'wlin. E'unki enni'mtla⁸n pipi'tčuykin. E'unki qata'p-
e'mat va'ykin.

Gewñivo'len, "I'n'ač, qaqya'wgi!" Gaqya'wlin. Gek,
gama'talen, enke' gatvañvo'lenau, gamaiñitaiña'linau.
20 Va'yuk gayai'tilenat Qoiqinn'aqoyikai'tñ. "Ñawa'kak
naya'tin!" — "Yaq ñawa'kak ni'tin. Mu'čhin kama'kanu
gana⁸lin." — "Wuttisala'i-güm, tiya⁸tk."

¹ The respective rôles of Big-Kamak and his wife are evidently confused in this tale. Thus the husband, killed not long ago, would seem to be alive again. Similar confusion is met in several other tales, Chukchee and Koryak (cf. for instance, Bogoras, Chukchee Mythology, Publications of the Jesup North Pacific Expedition, vol. viii, part ii, No. 1, pp. 15, 19).

She killed her again, and tore the old scars¹ with her nails. This one died. Again she came out. [Cormorant-Woman came out,] and cut her way through several mounds of drifted snow.

Oh, she came home. (The kamak) said, "I have enough of these [former] doings." They have punished their own bodies, and ceased to walk along the stone.² That is all.

20. Yini'a-ñawgut and Kīlu's Marriage with Fish-Man.³

Big-Raven lived with his family. Kīlu' said to Yini'a-ñā'wgut, "Let us go for a walk!" They went out walking, and they took a fish-head for (travelling-)provisions. They came to a certain place and began to eat. (Kīlu') threw at her (cousin) the cheek-bone of a fish. She sped away, and said, "Yi'ni has become a kamak." That one said, "I have not become a kamak." — "Enough, indeed, you have become a kamak!"

She tried to detach it, but could not do it, so she fell asleep. Kīlu' said, (when) she came home, and they said to her, "Where is Yi'ni?" (She said, "Yi'ni) became a kamak." Then Yini'a-ñā'wgut awoke. There was Fish-Man combing his hair, and a load of winter-fish was (there also).

He said to her, "Enough, wake up!" She got up. He married her. They lived there, and caught plenty of fish. After some time they came home to Big-Raven's house. "They brought your daughter." — "Which daughter may come here? Our daughter became a kamak." — "Here I am! I came."

² Both Kamaks seem to have revived after having been killed.

³ Compare Jochelson, *The Koryak*, No. 109, p. 296.

ENNIMTILA⁸'na Kİlu' gakenanñivo'len. "Yinei'! me'ñqañ
gı'tča i'tı?" — "Ğına'n ENña⁸'an ina'ntı." — "Ğini'n to
qla'wul nıma'lqın."

"Can'ai', minno'tanta!" Ga'lqalınat, ǵala'linat no'tañ,
5 ǵaıño'lenat a'wyik. O'pta la'wut ǵa'kmiġin inu'nu. "Čan'ai',
qina'lqaiñaw." Ğewñivo'len, "Qıyme⁸'en miġqaiña'wgi."
E'wañ, "Am-mu'yu minpittuñawlai'ke."

Ǵalıqaiña'wlin. Uı'ña aqmı'tkatča. Ğa'kmiġin, viġı⁸'yña
ǵaıña⁸'lin. Va⁸'yuk maġ-ki't ǵaıña⁸'lin. "Toq, Čan'ai', qena'-
10 peġa." Ğape'lalen. "Čan'ai', uı'ña kama'kanu ana⁸'lka."
Ğu'mlañ ǵala'xtilin. E'wañ, "Qena'peġa. Ğayai'ta, ǵı'wa,
'Kama'kanu na⁸'liñ."

Ğewñivo'len Quyqınn'a'qu, "ENı'k anñena'ta, me'nqañ
ni'tiykin." Kİlu' a'wgi ti'nmi-qalġaiaıño'ykin, ǵayı'lqalin.
15 O'pta ǵakyawñivo'len, ENke' ENni'mtıla⁸n. Ği'wlin, "I'n'ač,
ǵına'n ewǵupa'tik." Ğakya'wlin, ENnimtıla⁸'nak o'pta
ǵama'talen. E'nki ǵatvaıño'lenat ǵamaiñitaiña'linat.

Va⁸'yuk ǵayai'tilenat Qoyqınn'aqoyikai'tiñ. Ği'wlinau,
"Kİlu' naya'tın." — "Mu'čhin Kİlu' kama'kanu ǵana⁸'lin."
20 E'wañ, "Wuttınaıai'-ǵüm, tiya'tık. ENnimtıla⁸'nak enama'tai."
E'nki ǵatvaıño'lenat, nalñıqa'tvuqinet yatai'ñanñık. Yini'a-
ña'wǵutinti kmeñanñivo'ykinat. Qu'ttu qla'wuġu naitoñ-
vo'ykinenau. Aččo'č.

Kīlu' began to envy (her cousin on account of) her Fish husband. (She said,) "Yī'ni, how did it happen to you?" — "You did this thing to me." — "But your husband is a good one."

"Čan'ai', let us go out for a walk!" They went out, came to a place, and began to eat. They also took a (fish-)head for (all) provisions. "Čan'ai', throw a bone at me!" The other one said, "I will not [throw]." (Kīlu') said, "(Do it!). We shall gain much by it."

She threw the bone at her, but it did not stick (to her face). She took it and glued it on with her saliva. At last it was (sticking) all right. "O Čan'ai'! leave me (alone)!" She left her (and went away). "Čan'ai', I did not become a kamak." (The other one) again came back. She said again, "Leave me (alone)! Go home and say, 'She has become a kamak!'"

Big-Raven said, "It is her own mind. Let her be (wherever she desires)." Kīlu' [falsely] pretended to be crying, then she fell asleep. She also woke up; and there was Fish-Man. He said, "Enough, it is all your pretensions." She got up, and Fish-Man married her. They also staid there and caught plenty of fish.

After some time they went home, to Big-Raven's house. People said, "They have brought Kīlu'." — "Our Kīlu' became a kamak." She said, "I am here, I came! Fish-Man married me." There (both Fish-Men) lived. They were quite successful in catching fish. Yini'a-nā'wgut and her cousin brought forth sons. They bore some male children. That is all.

21. Big-Raven and Fox.

*Dialect of Pa'llan.*¹

Qutkí'nnaxu gergiñe'lqilin, ví'tvitpi gayo⁸'olen, gí'vlin,
 "Qa'íñun mel-gí'rníku, ya'vač ata'łĩnka." Ga'atełin, a'ñqak
 geni'rełin. Lıgı'mmen gewge'lin, keli'la⁸n gayo⁸'olen,
 lıgı'mmen e'nkita gı'vlin, "Qa'íñun mel-gí'rníku, ya'vač
 5 ata'łĩnka." Ga'atełin a'ñqak.

Me'mıl gayo⁸'olen, ga'atełin a'ñqak. Riri'ñe gayo⁸'olen,
 geni'rełin. Yu'ñiy gayo⁸'olen, va'sqın ye'pluq nımei'ñäqın
 yu'ñiy, att'ı'yul geni'rełin. Lıgı'mmen gewge'lin, va'sqın
 gayo⁸'olen gekeli'lin yu'ñiy. "Vai-i' yu'ñiy!"

10 A'ttı nı'mnımu gakıtaiñe'lqilin. A'ttı Ta'nñın-i'rrıt ga-
 yuñpe'ntaıen va'a'ta gepi'rilqıla. A'ttı givi'nılqıla, gała⁸'ulin,
 ena'nna a'ttı geceñ'açe'ñılqilin. A'ttı rıkrı'ñık gere'lqilin,
 e'ñki genalpuñó'lqilin mı'tqa. Gemeiñey'nmılın, a'ttı
 gathai'tılen, geti'ñemyılın.

15 Ta'tolata² gała⁸'ulin. "Me'nqut ku'rıtkın?" — "Umyu'm!"
 I'vitkın, "Tı'nna?" I'vitkın, "Tumyu'm!" Lıgı'mmen e'win,
 "Tı'nna?" E'win, "Yuñyu'ñ!"³ Mı'tqamıt get'e'lin enı'kkı
 tā'n'aw.

"Qai'ım, tetemı'tqañın." A'ttı ku'm'ukum gelpi'rtelin
 20 a'ıtta-qa'meñ. Qutkí'nnaxu getemi'tqanlin ne'm'ek. A'ttı-
 yaq tato'lape getei'kılın mesqa'ven, a'ttı geri'yalın, genñı-
 ve'lin Qutkí'nnaxu'nak. A'ttı enñı'n rıya'-vı'la enñı'n
 ga'nmılın. Tenma'vıla⁸n.

See p. 6.

² The fox, in the Koryak and Chukchee, is usually a female, Fox-Woman.

21. Big-Raven and Fox.¹

Big-Raven walked along the sand-spit, and found a small ringed-seal. He said, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it, and threw it into the sea. He walked farther on, and found a spotted seal. He said as before, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it into the sea.

Then he found a thong-seal, and kicked it into the sea. He found a white-whale, and threw it into the water. He found a whale, and another whale, quite big (bowhead whale), and he threw it in still farther. He walked on, and found a striped whale. (Then he said,) "Here is a good whale!"

Then he called aloud to the neighboring people. A number of Chukchee rushed for the whale, knife in hand. They were approaching. He looked on them and felt frightened. So he entered the mouth of the whale. There he began to suck in the whale-oil. He filled his mouth full, then he jumped out and flew away.

A fox² saw him. "Where do you come from?" — "From the whale." She says, "What?" He says, "From the whale." She said again, "What?" — "From the whale!"³ Then the oil dropped down directly on her (back).

"That is good. I gathered some oil." She wrung out her coat in a dogs'trough. Big-Raven also gathered oil (for himself). Then the small fox prepared a cake of (berries and other) vegetable material, and sent it to Big-Raven to show her gratitude. With these return-payments, however, she killed him.⁴ It is finished.

³ The first two answers are given by Big-Raven with mouth closed; the third, with mouth open. They are also imitative of the cry of the raven.

⁴ Evidently by poison mixed with the berries.

22. Eme'mqut and Envious-One.

*Dialect of Paren.*¹

Nipaivati'čñin miti'w Ememqu'tinak lu⁸'nin, i'wnin, "Me'nnu lu⁸'wan, mīnyo⁸oga⁸'an. Ğú'mliñ vus nayo⁸oga⁸'an niwga⁸'an "Toq, yawo' ełeki'mkin mīpałausqa'wa." Ña'ni-yax Ememqu'tinak peł'a'nen Nipaivati'čñin.

5 Ñivoi' ełeki'mkimik, ine'ñeyik, pl'rtkui. Yäqqaí-qun qatí'. Va⁸'yuk ni'tkinek mel-ñe'wis'qat ñe'wānu l'ññin. Ñane'ninak Nipaiva'tičñinak pe'nin qun im Uwe'ñpiliñ nanyaita'tinat. Tí'tequn niwga⁸'an, "Qle'gi. Ñe'wis'qätit minintenčite'wnet!"

10 Ña'ni-yax Nipaivati'čñin, "Yawo', čičele'ñin!" A'mliñ-van kitve'-l'ga penči'ykin, ñe'wis'qät pēłhinolñi'toła yí'san gattai'len. Čitavaña'nnen. Če'tik va'čañ äče'ała ełhitaw-ñu'tkinen čimołitawitkoñu'tkinen.

Va⁸'yuk yetha'as ña'ni-yax. Ememqu'tina ñe'wis'qat
15 nenčimpetha⁸'an. Nanatvuga⁸'an. Ñe'nin Nipaiva'tičñinin nenewuyetha⁸'an, oma'ka yu'ñyu-veli'ta. "Ñe'wis'qätit minintenčite'wnet!"

Naitoga⁸'an "Awe'n, ewliłashıla'n'aqu ewloiñıla'n'aqu." Exune'če penči'tkinen ñe'wis'qät talñathısñi'nvø. "E'wun-
20 van ya'lvuñnen." To, ñe'nin Ememqu'tinin ñe'wis'qät naitoga⁸'an. Nipaivati'čñin vi⁸gi.

Oma'ka yu'ñyu-veli'ta poxla'nñui. Nenumke'win. Čıgı-
čeñe'wgi. E'wañ, "geyi'lqat-gúm." Mu'qun yışı'ykineu
čo'nñonenau Eni'neu qalałvinı'ñqo ganto'lenau. Ğú'mliñ

¹ See p. 6. This is evidently a fragment of a larger tale, but the narrator knew no more.

22. Eme'mqut and Envious-One.¹

The next morning Eme'mqut saw Envious-One, and he said to him, "Where did you see him? Let us go and visit him." Again they visited him, and said to him. "Oh, wait! we are going to roast the omasum on a flat stone." Then Eme'mqut left Envious-One.

He began to busy himself with the omasum, and to roast it. He finished this. Then he went away. After some time he took a fine girl for a wife. Envious-One brought to his home his former (wife) Little U'weñ. After a long time they said to each other. "Come here! Let us compare the beauty of our wives!"

Envious-One said, "All right! I will bring her." After that every time again he rushes at his wife. She had an overcoat fringed with reindeer-mane. He took her along. While on the way, he washed her quite frequently with (liquid from) the chamber-vessel, and (by rubbing) forced the blood into her face.

Then those two came. Eme'mqut's wife was hidden. They were going to bring the wives. Envious-One fed his wife sumptuously, giving her plenty of whale-blubber. "Let us compare the beauty of our wives!"

They brought them in. "Ah, but she has long lashes! She has large buttocks!" All the time he kept jumping over to his wife and re-arranging the parting of her hair. "Oh, surely she will come out the victor!" Then they brought forth Eme'mqut's wife. Envious-One swooned at the first look.

He had a diarrhea from that whale-blubber.² They took away the woman. Then he recovered his senses. He said, "I have slept." And really he began to eat

² It seems that he had eaten some whale-blubber with his wife.

naitoga⁸'an. Vi⁸'gi. Yishí'ykineu genu'lineu gǔ'mlĩn
yito'nenau.

Gǔ'mlĩn nenu'mkewin. Čigičeñe'wgi, ču'nineu yisgí'-
ykineu qalalviní'ñqo ganto'lenau. Va⁸'yuk, "Qime'ñen,
5 qalqathí'tík. Tipa'aa⁸k." O'pta.

again the matter vomited from his insides. They brought
in the woman again. He swooned.

That vomited matter, which he tried to swallow came
out again. They took her away. He recovered his senses,
and ate again that matter vomited from his insides. Then
(he said), "I do not want it. Go away! I have had
enough!" The end.

23. Big-Raven and Fish-Woman.¹

(*In Six Dialects.*)

Big-Raven lived with his family. They had nothing to
eat. He went to the sea, and found there Fish-Woman.²
He brought her home. She cast forth spawn and they
ate it. Then Big-Raven married Fish-Woman. Miti' grew
jealous. Big-Raven went into the open. Then Miti' struck
Fish-Woman and killed her. She cooked her flesh and
ate of it. Some of it she left for her husband.

Then Big-Raven came home. "Fish-Woman, come out."
Then that one who was just cooked, stepped forth from
the rear storeroom. He came in and she gave him food.
Then she said to him, "Just now Miti' has killed me,
and cooked my flesh." The next day he went away again.
Miti' again attacked Fish-Woman. She wrung her neck
(and thought,) "This time I have killed her." Big-Raven
came back and she revived again and gave him food.

¹ Compare Jochelson, *The Koryak, I. c.*, No. 104, p. 292.

Literally, PISCIS-HOMO. More frequently used for the masculine (cf. No. 20,
line 16).

After that Fish-Woman went away. (She said,) "Miti' some day will make an end of me." Big-Raven came back, but she was not there. He came to the sea-shore and called out, "Fish-Woman, come here." — "I shall not come. Miti' will try to kill me again." So he could not call her out. That is all.

Chukchee.

Ku'rkilinti¹ nitva'qēnat, nigitte'tqinet. Añqa'-gêlê'ê, en'qa'm e'nnin ora'wêlan lu⁸nin, rirai'tannên. Le'lhâ gēchêti'tkoñnoi, enqa'n nano'ññoa⁸n. en'qam Ku'rkilnâ ma'tanên. Miti' e'niki kiña'tiñoi. en'qam Ku'rkil nota'gti
 5 qäti'. Miti'nâ kiplinên, timnên, ipa'nnên, ru'nin. Čimqük uwa⁸qoçê'gti pêla'nên. en'qa'm Ku'rkil püki'rgi⁸. "E'nni-ñe'ut, qanto'gê⁸!" Yañai'pü ñitoi', gınmılkin ipa'jo. Res'qi'wkwı⁸, teqeme'ñgi⁸, iu'nin, "Gı'nml Miti'nâ gēna'n-milên üm, gēna'palên." Ne'me irga'tık ewkwe'tyi⁸, ne'me
 10 Miti'nâ pê'nřinên. Le'ut rıka'wraunên. "I'git tı'nmln." Ku'rkil ge'eın, ne'me čikeye'wkwı⁸, ne'me teqeme'gnin. en'qa'm e'nni-ñe'ut ra'gtiê⁸. "Miti'nâ qulı'nikek rēnan-qo'npüñaw." Ku'rkil ye'tti⁸, e'un ui'ñâ. Añqa'gti ge'lqälin, vañêi'püñoê⁸, "Qıye'tyi⁸, e'nni-ñe'w-i-gır!" — "Qarê'm
 15 mıye'tık! Miti'nâ-m ne'me rēna'nml." Qo'npü eiñe'uk luwau'ñên. Erre'č.

Koryak, Kamenskoye.

Quyqınn'aqu'nu vañvołai'ke, pełhanñivołai'ke. Añqai'tiñ ga'lqalın, va⁸yuk enni'mtılā⁸n gayo'ölen, ganyai'talen. La'ñña gapewyañvo'len, ñanena'ta gawyeñvo'lenau. Va⁸yuk

¹ Aqan'qau', the Maritime Chukchee man, who made for me the Chukchee translation of this tale, though a native of the Pacific coast, pronounced not Ku'urkil, but Ku'rkil as do the people on the Kolyma (cf. Bogoras, Chukchee Mythology, *l. c.*, vol. vii, p. 315, footnote 2).

Quyqinn'aqu'nak gama'talen. Miti' ña'nyen gaqanñitčoñ-
vo'len. Va'yuk Quyqinn'a'qu notai'tiñ ga'lqalın. Miti'nak
gata'lalen, ga'nmiñen, gapa'len, ganu'lin. Čúmkup qla'-
wulıñ gape'lalen. Va'yuk Quyqinn'a'qu gaa'lin. "E'nni-
5 ña'wgut, qanto'ge!" Yino'nqo ganto'len, wotta'ken apa'-
tassa'n. Gaya'lqıwlin, gaqami'tvalen, e'wañ, "Wo'tto
Miti'nak ena'nme, enapa'te." Gü'mlañ miti'w ga'lqalın,
gü'mlañ Miti'nak gape'nyilen. Ga'awtıntilin. "Wo'tvañ
tı'nmin." Quyqinn'a'qu gaa'lin, gü'mlañ gachiña'wlin,
10 gü'mlañ gaqami'tvalen.

Va'yuk e'nni-ña'wgut gayai'tilen. "Miti'nak va'yuk
yenanoñpuña'wl." Quyqinn'a'qu gaa'lin, a'wun ui'ña.
Añqai'tiñ ga'lqalın, gañvo'len aiña'wik, "Qıya'the, e'nni-
ñawgo't!" — "Qayo'm mıla'k! Miti'nak gü'mlañ yena'nmi."
15 Qo'npü aiña'wik gapka'wlen. Aččo'č.

Koryak, Qare'ñin.

Quyqinn'aqu'nu i'tılkılı, pilhe'tılkılı. Inu'ñkı ge'lqalın,
ora'wucak enni'mtıla'n gayo'olen, ganrai'talen. Le'ñä
gapi'wte'lkiñ(in), ennina'ta gewye'lkılı. Ora'wucak Quyqin-
n'aqu'nak gaña'wtınlin. Miti' enni'n gakinca'tılkılı(n).
20 Ora'wucak Quyqinn'a'qu no'tañ ge'lqalı(n). Miti'nak
ga'tküplilen, ga'nmiñen, gekukei'vulin, genu'lin. Čúmkup
oia'kocik gegnu'lin. O'raw Quyqinn'a'qu geye'lin. "E'nni-
ñe'wut, qanto'ge!" Ti'nuk ge'tkurlı ganto'len, yanu'tken
gakukei'vulin. Gere'lkilin, to'lka! gantova'len, gi'wlin,
25 "Ya'nut Miti'nak ena'nme, inekukei'vi." İ'nnık mete'w
ge'lqalı, i'nnık Miti'nak gape'ntilen. Ge'ewtıntilin. "E'chi-
van tı'nmin." Quyqinn'a'qu geye'li, i'nnık gachicaña'wlı,
i'nnık gaqami'tvalı.

Ora'wucak e'nni-ñe'wut garai'tılkaı. "Miti'nak ora'wucak
30 tenano'npüñaw." Quyqinn'a'qu geye'li, e'wun i'tka. Inu'ñkı
ge'lqalı, gañvo'lı qoqla'ha'tık, "Qıye'thi, e'nni-ñe'wut!" —

"Iḡu't mīlē'k! Miti'nak i'nnik tena'nmüñe." Qo'npü qo'qlak gapka'wli. Tenma'wilen.

Koryak, Lesna.

Qutkinn'axu'nu i'til'kilin, peļhala'tki. A'ñqañ ge'lqaḡin, ora'wač enni'mtiḡan gayo'o'olen, ḡanrai'talen. Le'lña gepi'-
 5 vivelin, enni'nat ḡewye'lkilin. Ora'wač Qutkinn'axu'nak ḡaṇa'wtinlin. Miti' enni'n ḡači'ntawḡen. Ora'wač Qutkin-
 n'a'xu no'taṇ ḡe'lqaḡin. Miti'nak ḡa'tkiplilen, ḡa'nmilen, ḡekukei'vilin, ḡenu'lin. Č'rmkup uia'qucita ḡape'laḡen. Ora'wač Qutkinn'a'xu ḡeye'lin. "e'nni-ñe'wut, qanto'ge!"
 10 Ti'nuk ḡe'tkurli ḡanto'len, yanu'tken ḡekukei'vilin. Ḣere'l-
 kilin, ḡaqami'tvaḡen, ḡi'vlin, "Ya'nut Miti'nak ena'nme, inekukei'vi." Liḡi'mmen miti'w ge'lqaḡin, liḡi'mmen Miti'-
 nak ḡape'ntilen. Ḣele'wtintilin. "E'čhi-van ti'nnin." Qutkinn'a'xu ḡeye'lin, liḡi'mmen ḡečhičeñe'wlin, liḡi'mmen
 15 ḡaqami'tvaḡen.

Ora'wač E'nni-ñe'wut ḡarai'tilen. "Miti'nak ora'wač tenanqo'npünaw." Qutkinn'a'xu ḡeye'lin, e'wun e'le. A'ñqañ ḡe'lqaḡin, ḡaṇvo'len aiñe'witkuk, "Qiye'thi, E'nni-
 ñe'wut!" — "Qate'mmi mīlē'k! Miti'nak liḡi'mmen
 20 tena'nni." Qo'npü aiñe'witkuk gapka'vilen. Tenma'viḡa'n.

Kamchadal.¹

Klu'txeⁿ k!č!amjanl'aⁿ kcu'nl'kajukñin, kpilhe'tkajukñin.
 Ku'txen qč!a'mjanl'an junččiⁿ, pi'lheskis.
 Raven-Big's people are living, they are hungry.
 Këx'a'nke ki'l'kajukñin, x'ū ü'nč!in k!č!a'mjanl' kički'kñin,
 Kex'a'nke pi'kikñin, x'u'xan ni'nčin qč!a'mjanl' kički'kñin
 To the sea he went, then Fish-Person he found
 kintxiḡa'kñin a'tnoke. Ñe'l'ñal ki'pctuin, nu'whel knu'-
 kintxiḡa'kñin a'tnok. Ñe'nñal ki'pctuin, i'nuwhel knu'-
 he brought her home. With roe she threw it out, with that they

² The first line of text is Kamchadal of coast; the second line, that of Sedanka.

- kajukñin. X-ū K!utx kña'l'xkiñin (nu'whenk.)
 kajukñin. L'i'l'i-ha'nxañ K!utx kña'l'xkiñan (i'nuwhenki.)
 were feeding. Then Raven-Big he married her (on her.)
 Miti' nu'whenk kxëkanl'ka'jukñin. Te'naq K!utx sô'nke
 Miti' i'nuwhenki kxëkanl'ka'jukñin. Te'naq K!utx zô'nke
 Miti' with her grew jealous. Then Raven-Big to the
 (open) country
 ki'lkiñin. Miti' nu⁶ ñimcx ku'jil'in, kl'a'm'an, kíkuke'jin,
 pi'kikñin. Miti' enu' himcx ku'jil'in, kl'a'man kíkoka'jon,
 went. By Miti' this woman she struck her, she killed her, she cooked her
 kítxa⁸'lin. Kâ'coñ qimja'nanke k'infli⁸n. Te'naq K!u'tx
 kítxa⁸'lin. K'a'con qimja'nanke ka'nijn. Te'naq K!utx
 she ate her. Some to (her) husband she left. Then Raven-Big.
 5 k!ô'l'kiñin. "Ü'nčlin ñimcx, kiqu'mctixč!" Ku'tik¹
 q!ô'l'kiñin. "Ni'nčlin himcx, kiqu'mctixč!" Ku'texil
 came. "Fish-Woman, come out!" From the
 rear storeroom
 kiqu'mctikñin, q!a'n'an k'incin. Kiče'kñin, no'num k'inc-
 qu'mctikñin, q!a'n'an k'incin. Kiče'kñin, no'num kin-
 she came out, that one cooked one. She entered, she brought
 recently
 člihiin, kl'o'an, "Q!ank Miti'nk l'a'mhūmnēn, kokajo'-
 txila'kñin, klo'an, "Q!ank Miti'nk l'a'mhūmnēn, kokajo'-
 the food, she said, "Not long ago by Miti' she killed me, she
 hūmnēn." Te'naq ku'lan kl'xā'lenk ki'lkiñin, te'naq Miti'
 hūmnēn." Te'naq ku'lan kl'xa'lenk pi'kikñin, o'net¹ Miti'
 cooked me." Again to-morrow he went, again by Miti'
 ena'nke kpe'nckñin. Ktxin klip'il'in. "Ne'nī ven
 ena'nke gape'nclin.¹ K!o'mtka! ganka'vraḷen.¹ "Ne'nī ven
 she attacked her. Her (neck) [head] she wrung. "This time
 10 tl'a'mhin." K!utx k!ô'l'kiñin, te'naq kuña''nokñan, te'naq
 tl'a'mhin." K!utx q!ô'l'kiñin, te'naq ke'cx'likñin, te'naq
 I killed her." Raven-Big came, again she recovered her again
 senses,
 no'num ki'nčlihiin.
 no'num kintxila'kñin.
 she brought the food.

¹ All these words and forms are borrowed from the neighboring Koryak (eastern branch).

Nuⁿ ü'nčlin ñimcx a'tnoke ki'lkĩñin. "Miti'nk lhi
 inu' ni'nčlin himcx a'tnok pi'kikñin. "Miti'nk l'i'l'i
 Then Fish-Woman went home. — "By Miti' after a
 while

l'imha'lhümmen." Klutx kk'ö'l'kiñin, e'wun kime'čkĩñin.
 l'imha'lhümmen." Kutx ql'ö'l'kiñin, e'wun ktsxa'lkĩñin.
 she will kill me." Raven-Big came, and (there is) nothing.

Këx'a'нке ki'lkajukñin, kike'lkajukñin, "K'ö'lxč, ü'nčlin
 Kex'a'нк pi'kikñin, kelka'jukñin, "Q'ö'lxč, ni'nčlin
 To the sea he went, he began to call, "Come (here), Fish-

ñimcx." — "X'ënc mkl'ö'l'kičn! Miti'nk te'naq l'imha'l-
 himcx." — "Hënci mql'ö'l'k! Miti'nk te'naq l'imha'l-
 Woman!" — "I will not come! By Miti' again she will

5 hümmen." Hälč! o'č!ki ku'tuin. Tp!l'nlxun.

hüm." Halč! o'č!alel ku'tuin. Tp!l'nlxun.

kill me." Altogether to call her he could not. That is all.

24. Kĩlu' and Monster-Man.

(In Three Dialects.)

Yini'a-ña'wgut and her sister went out for a walk.
 Yini'a-ña'wgut looked ahead and espied something. "What
 is there? Look at it!" Kĩlu' looked, and it fell down.
 "Just now you said, 'What is coming there?'" And it
 fell down again."

They came home and made a fire. Then there was
 a clattering at the entrance, Monster-Being came there.
 He sat down on Kĩlu's side. Oh, she pushed her cousin
 toward him. "You saw him first! Then be at his side!"
 As soon as her cousin went to sleep (with him), Kĩlu'
 ran away out of the house. Even all her clothes were
 torn to shreds. They caught on the trees, and she pulled
 at them with violence. So, when she came to the river,
 she had on no clothes at all. The trees were catching
 even at her eyes. She pulled with violence, and even
 bled from the nostrils.

Then she came to the village, and the people laughed at her. "What has happened to you?" — "Indeed a kamak came and devoured my cousin. It was she who saw him first." — "Let us go and look at her!" They set off and moved on. They came and saw those two walking together. (The new-comer was) a very good young man. They said to Kīlu', "If you had not run away, he would have married you."

Then Kīlu' began to boast, "The suitor came first to me!" though it was not true at all. She envied Yini'a-ñā'wgut because of her husband. He entered, (and proved to be) a very good young man, and Kīlu' envied her sister to a great extent. Her cousin was married, (and not she). Oh, that is all.

Koryak, Kamenskoye.

Enñä^ə'an wu'ssinau Yini'a-ñā'wgutinti notantaga^əe. Ñā'nyen ļeļā'pitčõnvoi Yini'a-ñā'wgut va^əyuk yo^ə'onen. "Ñā'no yī'нна е'нки қігітайкiнi'гiн!" Gū'mļañ ñā'nyen Kīlu' ļeļā'pekīn, inñā'tikīn. "A'čhi nī'w-i-gi, 'Ñā'no yī'нна 5 ya'tiykīn?' Me, gū'mļañ inñā'ti."

Yaite'ti qatha'ai, oyeļannivo'ai, va^ə'ak tī'LI-wus'his'he'ti. Am enñä^ə'an Ye'ñtīñ-I'taļa^ən ya'ti. Inya'wut Kīlu'nīkqal va'gale. Ñā'nyen Kīlu'nak ñaw-yiļa'lñi-tu'mgīn ñanīkañ-qala'i'tiñ upīna^əl'nin. "Gī'ssa nīļa'pitčui-gi. Čei'mīk qat- 10 vaykīne'-ge." Kī'čič ñaw-yiļa'lñi-tu'mgīn yīlqa'ti, a'wwi ñatñinoi'tiñ maļ-gīnta'wi. Va^əyuk kimī'tau neka'ñvoļai qo'ñvoļai, u'ttik gīvaļai'ke, kītīnve'titkīnen. Va'amī tīļai', uī'ña yī'нна. Ğaļa'ma u'ttik gīvaļai'ke, kītīnve'titkīnen. Moļata'ñvoļai a'wun e'ñveļma.

15 Va^əyuk tīļai', ata's'hu natčiga^ə'an "Quyaxļa'ntik?" — "I'pa a'nam ñā'nyen kama'kata nanu'va^əan. ena'n ļeļā'-pitčūļa^ən." — "Ñā'añ minyo^əoļan." Ğa'lqalīnau, tawa'ñļai

galañvo'lenau, ñêyas'hei'tı tılaı'viki, o'nmi-mal-oya'çek. Kılı' newñivo'an, "Ai'geve agınta'wka, gı'ssa hana^s-mata'-gê."

Ña'nyen Kılı' mal-taitiñiça'nñivoi. "Ya'not," e'wañ,
5 Gü'mkiñ gaya'lin ñawindu'la^sn." I'nmiq ña'no ui'ña. Yini'a-ña'wgut ñane'ninak aki'nu ga'lıñilin. Gaya'lqiwlin o'nmi-mal-oya'çek. Toq, ña'nyen Kılı' mal-akena'nñivoi. Ñaw-yıla'lıñi-tu'mgın nama'tan. Toq, o'pta.

Koryak, Paren.

Enña^sa wusa'nau Yini'a-ñe'wgutinti notantaga'as. Ñe'nin
10 lela'pitkonñoi. Yini'a-ñe'wgut va^syuk yo^sonen. "Ñe'no yı'нна e'ñki qıgitetkını'gın!" Gü'mliñ ñe'nin Kılı' lile'pitkin, inñe'ettkın. "Yı'shi ni'w-i-gıs, 'Ne'no yı'нна ya'ttkın?' Ve, gü'mliñ inñe'ti."

Yaite'tı qatha'as, oyelanñiño'vas, va^syuk tıluus'his'he'tı.
15 Am enñai' Če'ntiñ-I'talan ye'ti. Ečča'x-amei' Kılı'nanqa! vaga'le. Ñe'nin Kılı'nak ñew-yıla'lıñi-tu'mgın ñanikañqalaı'tiñ upına^sı'ınin. "Gı'tča ni'le'pitkui-gıs. Qa'ča qatva'tkinen." Ki'tkis ñew-gı'la^s yılqe'tı, e'wčem ñas'hinoi'tiñ mel-gınte'wi. Va^syuk kimi'teu nika'nñu'las qo'nño'las, u'ttik
20 gıvala'tkis, kitiñve'titkinen. Vaia'mı tılei', ui'ña yı'нна. Ga'la'ma u'ttik gıvala'tkis, kitiñve'titkinen. Mo'lıta'nño'las e'wun ge'ñve'ıma.

Va^syuk tılei', te'nñu netčiga^san. Čaxlatkine'tik?" —
"I'pa a'nam ñe'nin kama'kata nenu'wa^sn. ena'n li'le'pit-
25 ku'la^sn." Ñe'či minyo^sola." Ge'lqa'linau, tawa'ñlas galañvo'lenau, ñe'cishei'tı tılei'vıtkıs, o'nmi-mal-oya'çek. Kılı' newñiño'gan, "Ai'geve egınte'wka, gı'tča nana^s-mata'-gıs."

Ñe'nin Kılı' mal-taitiñisa'nñivoi. "Yat," e'wañ, "Gü'mkiñ geye'lin ñewınn'u'la^sn." I'nmiñ ñe'no e'ıe. Yini'a-ñe'wgut
30 ñeni'ninak aqı'nu ge'lıñilin. Geye'lqiwlin o'nmi-mal-oya'çek To, ñe'nin Kılı' mal-aqine'nñivoi. New-gı'la^sn nama'tan. To, o'pta.

Koryak, Qare'ñin.

Enn'a⁸'an wutí'nanu Yiñe'a-ñe'wgutnti ganotanta'lkílat. Ña'ni lile'pilki. Yiñe'a-ñe'wgut o'raw yo⁸onen. "Ña'ni t'í'nnaq, ña'ni qıgite'tkını!" I'nnık ña'ni Kılı' lile'pıtkın, inñe'tkın. "Eshi i'vıtkın, 'Na'ni t'í'nnaq ye'tkın?" Mei,
 5 i'nnık inñe'ti."

Rai'tılkılat ye'tılkılat, uyıla'tılkılat, o'raw tı'lı-wurgırge'ti. E'n'ki Te'ntiñ-I'tılän ye'ti. Amei', Kılı'nañqal vaga'le. Ña'ni Kılı'nak ñaw-yıla'lıñi-tu'mgın ña'nenqaç upın'alı'nin. "Çıt nıle'pıtkui-gıt. Nura'a qı'tkının." Kıt'kit ñaw-yıla'lıñi-
 10 tu'mgın yı'ılqalkı, eut ga'rgınok mel-gınte'wi. O'raw kimi'teu neka'lkılat qu'lkılat, u'ttik gıva'tkuk kıtınve'titkının. Vaia'mı tıleı', e'le t'í'nnaq. Çala'ma u'ttik gıva'tkuk kıtınve'titkının. Mu'lı'tılkılat gagi'n'kılama.

O'raw tıleı', kri'ru ne'ssin. "Taxlatkine'tki?" — "I'pa
 15 t'í'nnaq ña'ni kama'kat ne'nun. Ena'n lile'pılın." — "Na'ttañ mınyo⁸ola." Çelqale'ñi, ta'vlat çe'le'kile'ñi, ñiterge'ta tılai'vılkılat, nime'lqın ora'cek. Kılı' ni'vılkın, "Ai'geves egınte'wka, gıt nana⁸mata'-gıt.

Na'ni Kılı' mal-taqlı'nñılki. "Ya'nut," e'wun, "Çū'm-
 20 mükıñ geye'lı ñewınyu'la⁸n. Em ña'ni i'tka. Yiñe'a-ñe'wgut ñane'ninak aqı'nu ge'lıñılın. Çere'lqıwlin nımı'sax-ora'cek Toq, ña'ni Kılı' mal-aqine'tılkı. Naw-yıla'lıñi-tu'mgın nama'tan. To, tenma'vılen.

APPENDIX I.

SONGS.¹

I.

It seems that I am going to sing of Qutx and his family.
I have a wife Aļñatva'gaļ I will sing of the people
of Ye'lmeļ.

2.

I shall recover my senses, I shall have rest. Simply with
fly-agaric (I have stunned myself). I shall recover my
senses, then I will simply run to my sweetheart. I will
sing of my bad children.

I.

Qayiñu'n	ña'no	e'wañ.	Qo'txiñinu	minai'ñawnau.	Ğu'mma
It seems	there	he says.	Qutx and his	I will call of them.	I
			family		
gaļñatvagaļña'wlen.	Ğu'mma	Ye'lme'l	inu	minai'ñawnau.	
with a wife Aļñatva'gaļ	I	the people of	I will call of them.		
(Strongly-Sitting-Onē).		Ye'lmeļ			

2.

Mičhičaña'urkin,	tintine'urkin,	a'ttau	wapa'qata.	Mičhiča-
I shall recover my	I shall have rest,	simply	with fly-agaric.	I shall
senses,				
ña'urkin	am-vi'n'va-ñawê'ti.	Ğumni'n	a'ččičñ	kmi'ñit
recover my	mere to the secret wife.	My	bad	children
senses				
minai'ñawnau.				
I will call of them.				

¹ These two songs were written down from the phonographic records of Mr. Jochelson (No. 2 and No. 7 on his list). The first is in Koryak of Kamenskoye; the second is Chukchee in grammar and phonetics, and Koryak in vocabulary. It was obtained from an old Reindeer Chukchee of Parapolski Dol, who had lived for a long time among the Reindeer Koryak.

APPENDIX II.

CONSTELLATIONS.

NOTE. — In the lists given below, the numbers in parentheses indicate different dialects, as follows:

- | | |
|---|-----------------------------|
| (1) Chukchee. | (4) Koryak of Qare'ñin. |
| (2) Koryak of Paren, according to Jochelson. ¹ | (5) Koryak of Lesna. |
| (3) Koryak of Kamenskoye. | (6) Kamchadal of the coast. |

POLAR STAR.

- (1) Ilu'k-e'ñer (= motionless star).
A^qlqe'p-e'ñer (= nail-star).
- (2) Ačka'p-aña'y (= nail-star).
- (3) Alqa'p-a'ñay (= nail-star).
- (4) Elke'p-e'ñer (= nail-star).
- (5) Elka'p-e'ñer (= nail-star).

URSA MAJOR.

- (1) wiyotkiña'ulit (= sling-throwers).
- (2) elwe'-kyeñ (= wild reindeer-buck).
elwe'-eñe'y (= wild-reindeer star).
- (3) ɪlva'-kyiñ (= wild reindeer-buck).
ɪlva'-a'ñay (= wild-reindeer star).
- (4) ɪlva'-kírriñ (= wild reindeer-buck).
- (5) mai'ñi-kírriñ (= large reindeer-buck).
- (6) kírriñ (= reindeer-buck).

¹ Judging by the transcription, the names of constellations given by Jochelson are of Paren origin. They all have *e* instead of the *a* of Kamenskoye. *Ačka'p-aña'i'*, however, is either a Kamenskoye form, or, in Paren dialect, a second form of the stem used in oblique cases (cf. p. 4). I have also corrected some evident errors (cf. Jochelson, *The Koryak*, *I. c.*, vol. vi, p. 123); namely, *eñe'y* instead of *eñen*, *Enan'venañ* instead of *Ena'nvenanāñā*, *Yekeñeɬa'tilln* (or also *Yekeñeɬa^{en}n*) instead of *Yeke'ñelaqln*, *Ulwe'-iy-i'mtiɬa^{en}n* instead of *Ulveiyinitila^{en}n*.

PLEIADES.

- (1) ñaus'qaj'o'mkin (= group of women ²).
- (2) ke'tmet (= little sieve).
- (3) ka'tmač (= sieve).
- (4) ke'rmes (= sieve).
 ııva'u (= wild reindeer [pl.]).
- (5) ke'rmes (= sieve).
- (6) nö'jicx (= string).

CASSIOPEIA.

- (1) ııve't (= wild reindeer [pl.]).
- (3) ñawis'qatı'mkin ¹ (= group of women ²).
- (5) qai-ki'riñ (= small reindeer-buck).
- (6) x'ai'hene (= wolf).

ORION.

- (1) rulte'nnin (= crooked one).
- (3) yu'ıt-a'ñay (= crooked star).
- (4) rułte'yet (= crooked one).
 wołva'ki-r-i'mtiłan (= crosswise-bow carrier).
- (5) rułte'yilin (= crooked one).

BELT OF ORION.

- (2) ena'nvenañ ³ (= handle of scraper).
 ulve'-iy-i'mtiłan (= crosswise-bow carrier).
- (3) vu'ııı-iy-i'mtiłan (= crosswise-bow carrier)
- (6) kantc (= long scraper).

² "Group of women" is the name of the Pleiades among the Chukchee, and of Cassiopeia among the Koryak of Kamenskoye. One of these women is called by the Koryak of Kamenskoye Yini'a-ña'wgut, and another Kılı'.

³ Among the Chukchee, the Belt of Orion is considered the crooked back of the archer Rulte'nnin. It became crooked because his wife struck at it with her tailoring-board, or, according to another version, with the wooden handle of her scraper. Among the Reindeer Koryak, the Belt of Orion is called Kılı'-ena'nvenañ ("Kılı's handle of scraper"). The Koryak archer, who carries his bow crosswise, is evidently identical with the Chukchee archer with the crooked back.

MILKY WAY.

- (1) čigei'-ve'em (pebbly river).
- (2) ya⁸'-ve'yem (= clay river).
- (3) čegai'-va'am (= pebbly river).
ya⁸-va'am (= clay river).
- (5) a'r'u-vei'em (= muddy river).
- (6) kīx' (= river).

CORONA BOREALIS.

- (1) omqa'-ya'gilhin (= polar bear's paw).
- (3) kawa't-oi'pin (= fish-heads stuck in).
- (4) Kīlu'-pīa'kīlīnin (Kīlu's boot).

ALDEBARAN.

- (1) čē'lo-ma⁸'qim (= copper arrow-head).
- (3) čiči'lo-xmä'-īa'wut (= copper arrow-head).

ALTAIR AND TARARED.

- (1) pegi'ttin.
- (3) paḡi'ttin.¹

CAPELLA.

- (1) čū'mñi (= reindeer-buck).
- (2) yekeñeīa'tilin (= driving with reindeer).
- (3) ḡaka'ñīa⁸n (= one driving with reindeer).
- (5) ḡeke'ñilin (= one driving with reindeer).

WAGONER.

- (1) čümña'-nlete'tilin² (= reindeer-buck carrier).

¹ According to Mr. Jochelson, Pege'ten ("suspended breath") is the name of the Morning Star. I was unable to ascertain the derivation of this word.

Some stars in the constellation Wagoner are also called ḡeke'ñilit "reindeer-drivers"); cf. Bogoras, *The Chukchee*, *L. c.*, vol. vii, p. 308.

VOCABULARY.

A circle under a letter indicates that the stem is strong (see p. 4).

Ch. Chukchee.	P Paren.	A Active (transitive).
K Kamenskoye.	Pal. Pallan.	M Medial (intransitive).
Les. Lesna	Qar. Qarenin.	

KORYAK-ENGLISH.

Stems.

im (used only in compounds), all i'min-, i'miñ-, i'mi- (Ch. im-, imilo'), all 76.15	en, he e'nnu, a'nnu, he, that one 19.1 e'nik (Ch. eni'k), possessive ena'n (Ch. ena'n), subjective form 20.8 eni'n, ani'n (Ch. eni'n), his
inp, old inpi- (Ch. inpi-), old ninpqin, he is old 47.1	enin-, that one eni'n, ena'n (Ch. e'nqan), that one 17.6 e'niki (Ch. e'n'ki), there 12.6 enke' (with accent of exclamation on the last vowel) 13.7
iñ, glue i'ña (Ch. i'ñiñ), glue iña'tekin (Ch. iña'arkin), to glue 88.9	e'ñki 13.5 e'nkita Pal., likewise 90.4 enña ⁸ 'an (Ch. en'ñi'n), thus 13.1 enñi'n'ač, this much, to such degree
ila, proper name (male) 52.3 ilalu' (term of endearment), the youngest one 32.8	enkaya enkaya'ykin M, to snore 28.4
ilñitat, sinew thread ilñita'tikin M, to prepare sinew thread 82.18	enn, fish ennā'n (Ch. ennē'n), fish enni'mtla ⁸ n, Fish-Man 88.1 e'nni-ñā'wgut, Fish-Woman 96.4
illa'! (used only among females), O girl! O woman! 48.7 (cf. Ch. ña'ul! O woman!)	ennan K, Ennen [•] P, one enna'n K, enne'n [•] P (Ch. enne'n [•]), one enna'niku, in the same place 80.7
ilv-. See elv	el, father eli'n (Ch. eli'gin), father 54.6
ila ⁸ , elā ⁸ (Ch. elā'), mother 33.3	el. See il.
ila'nyo, youngest ila'ñi (Ch. ele'ñi), the youngest brother or sister 23.7	
ečh, they (cf. ačh) e'čči (Ch. e'rri), they (absolute form subject intransitive) 12.1 (cf. a'čči)	

aate, kick
 aa'tetkin Pal. (A), to kick 90.6
 ayiw, blame
 ay'wikin M, to use bad language
 yayiwa'wikin A, to blame somebody
 74.19
 ayičña, lying on side
 a'yičña (Ch. a'ričha), lying on side
 31.8
 ayicñatva'ykin (Ch. aričhatva'rkin), to
 lie upon side
 ayat, fall
 aya'tikin M (Ch. ere'erkin), to fall
 down
 yaya'tikin M (Ch. rere'erkin), to make
 something fall down 56.8
 ayyai
 ay'yai, upright blocks of ice on the
 frozen sea 64.25
 ayi'kvan, nevertheless, at least 18.1
 ayu, revive
 ayu'ykin M (Ch. eiu'rkin), to revive
 yayu'ykin A (Ch. reiu'rkin), to revive
 somebody 61.7
 ğia, storehouse
 ai'an, storehouse 36.8
 aia'ñač, since, as long as 70.4
 aiv, alms
 aiva'ai (Ch. ei'veei), present, alms (in
 victuals)
 aivilai'kin A (Ch. eive'erkin), to give
 some meat to neighbors as a present
 or alms 63.11
 ğim, water
 ai'mekin (Ch. ai'mirkin), to fetch
 water 17.7
 ai'mnañ (Ch. ai'min), watering-place,
 ice-hole
 aimak, cover
 aimak'ikim A, to wrap up, to cover
 all around 84.9
 aig, odor
 aiga'ai (Ch. eige'ei), odor coming with
 the wind 63.6

aige'ti tıe'ykm (Ch. aigê'ti tıe'rkin),
 he moves on, crossing the wind
 Ai'ğıl, With-Odor-Averter 63.7
 Ai'ginvin, With-Odor-Pusher-Away, 63.6
 ai'gewe (Ch. ai've), yesterday 78.26
 ai'kip, fly-eggs 45.2
 aiñaw, call
 aiña'wikin M, A (Ch. eiñe'urkin), to
 call 33.6; 47.3
 ai'ñun, long ago 61.1
 awa-nñi
 a'wa-, in a good manner
 awanñi'ykin M, to sew well
 awa'nñi-ñaw, seamstress 25.2; 61.13
 awyi
 awyi'ykin M, to eat 12.5; 20.7
 yawya'tiykin (y-awya'tiykin) A, to
 feed, to make eat 72.8
 a'wun (Ch. e'un), but 96.12
 awwa', well, all right 30.5
 a'wwi K, e'wčem P, immediately, just
 then 100.10
 awnu'p, quite, very 64.11
 a'wyek, a'wyik,
 a'wyek (Ch. ê'êkêlhin, i'ik), root of
Polygonum viviparum 31.5
 awi'wut. See avi'ut
 ğwulpel, fish-tail
 a'wulpel-pel, diminutive 70.15
 ap
 a'pikin M (Ch. i'pirkin), to be fastened
 19.3
 aḡa
 apa'tekin M, A (Ch. ūpaa'rkin), to
 cook 63.11; 96.3
 apa'ña, ipa'ña (Ch. ūpa'ñi), broth,
 boiled water 28.6
 tapa'ñekin (t-apa'-ñekin), to make
 soup 42.10
 appa, father, grandfather 24.9
 apt
 apti'ykin M (Ch. e'pttrkin), to kick
 with one's feet, to trample half-scraped
 skin 72.24

avi'ut, awi'wut, quickly, in haste
 inan awi'wut, most quickly 70.12
 am, all
 am- (Ch. em-), whole, exclusive, all,
 mere, only
 am-qaiu'iu-na'lhin (Ch. em-qaiu'-ne'l-
 hin), mere fawn-skins 22.10
 am-ga'nmač, one to each (of the two)
 70.21
 -am (Ch. -am), particle 45.2
 Amamqut K, Eme'mqut P, proper name
 41.6
 am
 a'mu (Ch. -tgé'me), I do not know
 ta'y a'mu, I do not know, how much
 55.3
 a'mliñ, do not care, do not mind 64.13
 a'mliñ-van K and P, from this time
 on 92.10
 a'mñuč, every time, all the time 53.1
 amei'. See mai
 ame'yaq (= a'me-yaq), how is he? 68.2
 atau' (Ch. atau'), vainly, without reason
 61.3
 atau'-qun (Ch. atau'-qun), well, now;
 all right 14.8
 atash
 ata'shu yitčr'ykin, to make a laughing-
 stock of 100.15 (cf. Ch. ata'rge ne'-
 lirkın, to make a noise, to make
 a racket)
 atv, boot
 a'tva't (Ch. ā'ttwet), boot 41.5
 atvai, hoof
 atva'gññin, hoof 48.8
 a'tti Pal., then 90.10
 atta'syol
 atta'yol, down river, down the coast
 39.7 (cf. Ch. a'tto'ol, in front)
 attam, a'm, bone
 a'tta'm (Ch. a'ttim), bone
 attam'tiva'ykin, to spit out bones 56.8
 a'm-yat, the backbone of a fish, chiefly
 dog-salmon, dried with some meat

on it, while the upper layer is cut
 off for drying apart 74.14
 ass, since
 a'ssa, as's'o' (adv.), since, of the other
 day 18.5
 assa'kin, that the other day, recent 52.6
 assa, thigh
 assāññin, thigh 46.9
 as'ka'črıkilın, heedless, headlong (evi-
 dently a negative form, but the
 positive is unknown) 70.24
 ač, ača, fat
 a'čan, a'čın (Ch. e'čın), fat substan-
 tive) 15.4
 ača'pil, little piece of fat 14.8
 gača'lin (Ch. e'člin), fat one
 ača
 ača'ykin M (Ch. eče'rkin), to pass
 water 14.2; 64.25
 ačage'ñin, penis (literally, instrument
 for passing water) 80.20
 ača'al K, ačaal P, snow soaked with
 urine 92.12
 ača'lu (Ch. eču'nlnin), chamber-vessel
 76.24
 ačəčəhə, laugh
 a'čəča'tekin, to laugh 19.2
 a'ččič (Ch. erre'č), only this, it is the
 end 23.2
 ačh, they
 a'čči (Ch. e'rri), they (absolute form
 subject intransitive)
 a'čhin, their
 ačhi (Ch. i'git), now. See yishi
 ačhi'kin, this here now 49.8
 ačhiva'n (= a'čhi-van), from this time
 on 20.5; 54.3
 ačhiñ, as'hiñ, seashore 23.2; 64.22
 a'nau, all right 32.1
 a'naqun (Ch. a'ni vai, a'ni ñan), and so
 36.10
 aña, praise, cheer
 anya'ykin A (Ch. anya'rkın), to praise,
 to cheer up 84.5

ann, ah 47.2

annim, frost

annima'ykin M, to freeze

Anni'mayat, Frost-Man 38.9

ankaw

anka'wekin M (Ch. enkäe'rkın), to
cease, to deny 41.9

a'нку liñi'ykin A, to refuse 64.11

anñen, anger

anñenai'pekın (Ch. anñenai'pürkın), to
be angry

anñičvina'wekin, to become angry
31.2

anñen, mind

a'nñen, mind, common sense

enik anñena'ta, it is her own mind
88.13

an'a

an'a', grandmother, also the divining-
stone 33.6

an'a'čoykın, to practise divination
with the divining-stone 80.20

a'kyel, also 28.6

akin K, aqın P, envy

aki'nu liñi'ykin K (A), aqi'nu li'ñitkın
P (A), to envy 101.6, 29

akina'tikın K, aqine'tikın P (M), to
envy 88.1; 101.7, 30

akuyičva'tikın M (probably aq-uyičva'-
tikın, to make bad play), to do
wrong 54.2

akiļa'č, just now 54.8

akmit

akmi't-ikın A (Ch. eimi'irkin), to take
14.8

akmitkat

akmitka'tikın, akmis:qa'tikın (Ch.
eimis:qäe'rkın), to stick 88.8

akmitka-tu'yaykın, to detach (literally,
sticking-take off)

y-akmitka-tu'ya-w-ñ-ikın, to want to
detach 86.13

aqit-aiña

aqitaiña'ykin M (probably aqit, blame;

aina'ykin, to call), to scold 35.1
(see also kitaiña)

aqā, bad

a⁸'ccin (Ch. e'tqi), he is bad 22.6

aqā'-qla'wuł (Ch. aqa'-qla'ul), bad man

aqā'-liña'tikın (Ch. äqä'-liñe'erkin), to
be afraid (literally, to be of bad heart)

a⁸'ččriñča⁸n, the worst 30.7

aqāčñ, dirt

aqāčñuñ'a'wekin M, to grow dirty, to
soil itself

aqann'

aqā'nn'u yičči'ykin A, to hate, to feel
hatred for 15.10

aquna'ča. See exune'če

agım, bag 28.5

aginñi, love

agi'nñikın M, to make love 72.23

agiñ, cave 62.6

ä⁸al

a⁸'al (Ch. a⁸lha'tte [= a⁸l-ha'tte]), axe
63.4

a⁸ya

a⁸'yaykın A, to haul 51.7

a⁸pa

a⁸pa'ñin, flipper 58.6

a⁸m. See atta⁸m

a⁸tt, dog

A⁸'tta⁸n (Ch. a⁸'ttin), dog 48.8

ñaw-a⁸ttan (Ch. ñeu'ttin), she-dog

a'tta⁸la⁸n (Ch. a⁸'ttiln), a man driving
with dogs

atta⁸'waw, dog's carrion 12.6

a⁸'ttai (Ch. a⁸tte's:qän), fringe of dog-
skin; any other fringe

gattai'len K and P, fringed 92.13

a⁸'tta'yan, dog-shed (literally, dog-
house) 72.14

a⁸s

a⁸'sa⁸n, cooked fish

a⁸'so'ykin, to eat cooked fish 66.4

a⁸l

a⁸'la⁸l, ala⁸'al (Ch. ä⁸'Lä⁸l), excrement
12.5; 47.4

a⁸la'tvekin M, to taste of excrement 29.4
 a⁸lakai'mkim K, e⁸leki'mkin P (Ch. ele'm-
 kin), omasum (literally, excrement-
 net) 92.3

a⁸lo
 a⁸lona'tekin, a⁸loña'tekin M, daylight
 is coming 31.10 (cf. Ch. a⁸lo'ñet,
 the whole daytime)

a⁸lm, snow
 a⁸lme'kin M, to shovel snow 15.9
 a⁸lmułqan, snowdrift 86.3

añnmılat
 añnmıla'tikin M, to feel elated 84.17

aññika
 nañai'qaqen, awful
 añai'qa-pi'tkekin, to thud awfully
 (against the ground) 84.10 (see
 (pi'tkekin))

aññ
 a'ññ (Ch. e'ñeñ), shaman's assisting
 spirit, God (Christian)
 nañ'a'nqin, full of shaman's inspiration
 42.9
 aña'ñila^an (Ch. eñe'ñilin), shaman
 añañya'ykin, to practise shamanism
 33.7

añe', halloo! 49.3 (cf. Ch. a'ni, there you!)

añqa, sea
 a'ñqa, a'ñqan (Ch. a'ñqi), sea 13.3;
 82.3
 añaq-o'ttoot (Ch. añaq-ettoot), floating
 wood
 añaq'ken (Ch. añaq'kên), belonging
 to the sea 76.17

a'lmıñ (Ch. a'lmıñ), nay; oh, well!
 21.2; 74.1

ala, summer
 ala'al K, e⁸le'e⁸l P (Ch. e'leel), summer
 ala'k (Ch. ele'k), in summer-time
 ala'kin (Ch. ele'kin), adj. summer-
 ala'ñit (Ch. ele'ñit), summer-time,
 summer season 31.10
 ala'ñetina (Ch. ala'ñetin), place of
 summer habitation

alaio'ykin (Ch. eleru'rkın), summer
 is coming 16.5
 ala'-nimyo'lhın, summer habitation 58.4

alait
 nılai'tuqin (Ch. nıle'gtaqin), awkward
 46.1
 alai'tıñ, awkwardly, not very pleasantly
 82.4

alp, cheek
 alpi'lıñm (Ch. elpi'lıñm), cheek
 alpi'ttam, cheek-bone 88.10

a'lva, another
 alva'lin (Ch. elve'lin), another one
 76.19
 a'lva (Ch. a'lva), on another place 18.6

alña, stingy
 na'lñaqin, stingy
 alña'wikin, to be stingy 17.1

alhal
 alha'likin A, to catch at something
 72.20

yıyiw (*initial*), -nyiw (*medial*), -na'iw
 (*medial*)
 yıyiw'ikin A, nom. past gann'i'wlin,
 to state, to define 76.16

yıyılpat, yıympat
 čiçılpe'tikin, čiçımpe'tikin P (A), yıyıl-
 pa'tikin, yıympa'tikin K, to hide
 92.15

yıp
 yıpe'kin A (Ch. yıpi'rkin), nom. past
 gai'pilen (Ch. gai'pilên), to put on
 18.1; 70.16

yıp
 yıpi'kin A (Ch. yıpi'rkin), nom. past
 gai'pilin (Ch. gei'pilin), to stop up,
 to bar 14.10

yıpyıkala (*initial*), -npyıkala (*medial*)
 yıpyıkala'wekin A, nom. past ganpyı-
 kala'wlen, to strangle 82.7

yıpitčav
 yıpitča'vıkin M, to gnash (one's teeth)
 49.8

yıpn, inner skin
 yı'pın (Ch. rı'pın), inner skin 48.8
 yıpat, fit
 yıpa'tekin A (Ch. yıpa'arkin), to fit,
 to make fit 33.8
 yıpañ, hammer
 yıpa'ña (Ch. ripe'ñi), hammer (chiefly
 of stone) 43.2
 yiv (*initial*), -nv (*medial*)
 yı'vıkın A, nom. past ga'nvin (Ch.
 ru'urkin), to push off
 Tıke'nvın, With-Smell-Pusher-Away
 63.4
 Aı'gınvın, With-Odor-Pusher-Away
 63.6
 yiv (*initial*), -nv (*medial*)
 yivı'kın A, nom. past ga'nvin (Ch.
 ru'urkin), to scrape skins
 yıvan'ñi (*initial*), -nvıan'ñi (*medial*)
 yıva'n'ñıkın A (Ch. ruwe'n'ñırkın), to
 skin 26.10
 yiviy (*initial*), -nvıy (*medial*)
 yivı'yıkın A, nom. past ganvi'ylin, to
 pierce by pecking (a berry, an eye)
 49.8
 yivınañ (*initial*), -čvınañ (*medial*)
 yivına'ñıqın M, nom. past gačvi'nañlin,
 to look in 59.1
 yımgumg
 yımgumga'tıkın M (Ch. yımgumge'er-
 kın), to feel afraid before some
 supernatural being 38.3
 yıt
 yıtı'yıkın A, nom. past ga'ntılın (Ch.
 rıtı'rkın), to do something (auxil-
 iary)
 wało'ma tıntı'yıkın-i-gi, I am hearing
 thee 18.2
 yıtıwāt (*initial*), ntıwāt (*medial*)
 yıtıwa'tekin A (Ch. rıtıva'arkin), to
 spread snares, to set traps 36.5
 -yıtō (*initial*), -itō (*medial*)
 yıtō'yıkın A (Ch. yıtō'rkın), to get out,
 to bring forth children 44.7

yı'ttıt (Ch. rı'ttıt), cloud-berry (*Rubus
 chamæmosus*)
 yıthewa't (*initial*), -ntıgıwāt (*medial*)
 yıthewa'tekin A, nom. past gantıgıwa'-
 ıen (Ch. rıthêwa'arkin), to forget 46.9
 yıs
 yıssı'yıkın A (Ch. rı'rırkın), yıssı'tčuykın
 A (Ch. rırtku'rkın), to untie 39.2
 ına'ssınañ (Ch. ine'rričhın), marlin-
 spike (instrument for untying knots)
 24.10
 yıss, contents
 yı'ssıyıs (Ch. yı'riir), contents
 -yı'ssañ, -yı'čañ (Ch. -yı'rın), contents
 of 70.22
 ya-yı'sañ (Ch. ra'-ırtın), houseful,
 family
 yıčča'tıkın, yıssa'tıkın (Ch. yire'erkın),
 thou fillest 17.3
 gaye'lin (contracted from gayı'ssalın),
 28.8
 yıshi P, ačhi K, at present
 yı'shi P, a'čhi K (Ch. i'gıt), at present,
 presently
 yıshi'yıkın P, a'čhikın K (Ch. i'gıtkın),
 present, contemporary 92.23
 yıči (*initial*), nči (*medial*)
 yıči'yıkın, to look for 80.19
 yıčımaw (*initial*), -nčımaw (*medial*)
 yıcımaw'wıkın A (Ch. rıčıma'urkın), to
 rip open, to break open 84.4 (see
 čıma)
 yıčičat (*initial*), -nčičat (*medial*)
 yıčiča'tıkın A (Ch. rıčiče'urkın), to
 inspect 56.5
 yınu (*initial*), -nnu (*medial*)
 yınu'yıkın (A), nom. past gannu'lin;
 yınu'tkın Qar., nom. past gegnu'lin;
 to leave some part, 96.22; gannu-
 wai'a K, leaving something, 46.2
 yinu
 yınu'yi K, yınun Anadyr, ti'nukn Qar.
 (Ch. ya'ñan), rear storeroom (within
 the outer tent) 35.6; 96.23

yino

yino'gıtñın, yino'otñın (Ch. rino'urgın),
vent-hole 43.3

yinn, antler, tusk

yinnilñın (Ch. rı'nñılñın), antler, tusk
21.8

yinnim, gums

yinnim (Ch. rı'nñım), gums 56.6

yinn'

yinn'i'ykın A (Ch. rı'nñırkın), to hold
49.4

yık. See çık

yığıç

yığıç'a'wıkn M (Ch. yığıç'e'urkın),
to be tickled 18.9

yığıl

yığıl'a'wekın A, to teach one a lesson,
to punish 86.5

-ygu

yığu'ykın A (Ch. yu'urkın), to bite 41.4

yña, -ñña

yña'ykın A (Ch. yñe'rkın), to haul 58.8

yılı (*initial*), -nli (*medial*)

yılı'ykın A (Ch. rılı'rkın), to turn 18.8

yıl, -yl

yıl'lıkın A (Ch. yıl'ırkın), to give 12.3

yılaxtat (*initial*), -llaxtat (*medial*)yılaxta'tıkın A, nom. past galla'xtaın
(Ch. rılete'erkın), to carry away 80.5

yılıt A, to turn 18.8 (see yılı)

yılte

yılte'lekın (Ch. rılte'ırkın), to lie
down 53.8

yılqat

yılqa'tekin M (Ch. yılqae'rkın), to
sleep 38.9

yıl'qıyl, yıl'qayıl (Ch. yıl'qäil), sleep

yılñ, finger

yılñılñın (Ch. rılñılñın, rılñılñın),
fingeryılñe'kın A (Ch. rılñı'rkın), to count
(literally, to finger)yılñi-le'ññın, glove (literally, finger
mitten) 22.2

ya, house

yaya'-ña (Ch. yara'ñı), house, outer
tent 17.3 (in composition ya, Ch. ra)ya-nto'-ykın (Ch. ranto'rkın), to go
out of the house (for the whole
summer-time with reindeer-herd)yai'tıkın < dative yayai'tı (Ch. ra'gtır-
kın), to come home 15.1

ya'sqalqan, house-top 84.12; 36.1

yaqal, porch (probably ya-qal, house-
side) 80.14

yaqa'lıñı, foot of porch 33.9

ya — ya (probably yaq — yaq), one —
another 68.9

yağ'ay (Ch. ya'rar), drum 68.4

yayol, fox

ya'yol, ya'yoç (Ch. yai'çol), fox

Yayoça'mtıl'añ, Fox-Man 46.7

Yayoça-ña'wğut, Fox-Woman 58.4

yai'vaç, compassion

yai'vaçı yıssı'ykın A (Ch. yei'weçu rıt-
çırkın), to have compassion on 44.10yai'vaçu lı'ñıkn (Ch. yai'vaçu lı'ñırkın),
to have compassion on 17.7yaivaçge'ñın (Ch. yaiva'çırğın), some-
thing worthy of compassion, poor
thing

yaip

yai'pekın, yaipıla'tekin M, to live to-
gether in one house 62.2; 64.12

yainğ, to the front side

yai'na (Ch. ya'ğna), to the front side,
in the presence 18.8

yaina'ykın A (Ch. yagna'rkın), to meet

yawağ

yawa'ykın A (Ch. ya'arkın), to keep,
to use 22.6ya'wak K, ya'vaç Pal. (Ch. ya'a), far
90.2

yawağ, behind

ya'wal (Ch. ya'al), behind

yawa'lañ (Ch. ya'alan), that in the rear

ya'waçı (Ch. ya'açı), in the rear, be-
hind (at some distance), afterwards

ya'walañqal, by the rear side 78.7
 yawała'tekin A (Ch. yaala'arkin), to follow 82.1
 yawya'tykin. See awyi
 yawo'. See wayo'
 yamk, people
 ya'mkin, ya⁸'mkin (Ch. re'mkin), people 39.7
 yamkiči, visit
 yamkiči'ykin M (Ch. remkiči'rkin), to visit, to come as guest 72.6
 yat
 ya'tikin A (Ch. re'tirkin), to bring, to fetch 41.5; 61.1
 yała'tikin A, increase of action
 tya'lañm K, čičele'ñin P, I will bring it 92.10
 yatv, -nətv
 ya'tvekin A (Ch. ra'tvu'rkin), to bring in 34.4
 yañya, separately
 ya'nya (Ch. ya'nña), separately, asunder 44.2
 ya'nya-qla'wuł (Ch. ya'nña-qla'ul), bachelor (literally, separate man)
 yañot, fore
 ya'noti (Ch. ya'net), at first 20.9
 ya not- (Ch. ya'net-), fore-
 ya'not-gitca'lñm (Ch. ya'net-gitka'lhñm), foreleg
 yano'tekin M (Ch. yano'orkin), to be in the front 64.17
 yaq, what
 yi'nna (Ch. rä⁸'nut), what
 ya'qa (Ch. re'qā), with what
 ya'xpil (Ch. rä'nutqāi), small thing, trifle
 yaq'tykin (Ch. re'qārkin), what art thou doing? 18.10
 ya'qkin, of what kind 64.14
 ya'qinki (= ya'qkin-ki), of what sort is he there? 26.10
 ya'qu-e'ñki, what of that 56.7
 -yaq (Ch. -raq), now (only with the pers. pron.)

gin-yaq, thou now, thy turn 14.4; 47.8
 yaq, ya'qam (yaq-am), but still 45.2
 -yaq K, -yax P, particle of weakly concessive meaning, like German *doch* 14.4; 92.10
 yaqai'-qun (Ch. yaqai'qun), nevertheless 84.11
 yaq — yaq. See ya — ya
 yaqañ, driving
 yaqañ- (Ch. gekeñ-), driving
 yaqañila⁸n (Ch. gekeñilñ), a man driving reindeer
 yaqa'n-uya'tik, driving-sledge 22.10
 yaqyaq, gull
 ya'qyaq (Ch. ya'yaq), gull 84.16
 yaqui. See yekui
 yagit
 yagi'tikin M, to sew 82.17
 ya⁸'yoa, of one's own will 42.5
 yali
 yali'ykin M (Ch. reli'rkin), to move on, to slide 42.1
 yaļu, naļu, cud
 yaļu'ykin M (Ch. relu'rkin), to chew
 yaļu'yičan (Ch. relu'p), quid 76.1
 yaļu'p (Ch. relu'p), quid
 yaļu'pikin A, to take (it) for a quid 16.7
 yałq
 yałki'wikin M (Ch. res'qi'urkin), to enter (mostly the sleeping-house) 13.9
 ya'łku (Ch. re'łku), in the sleeping-room 41.9
 -yya, -ssa
 yiya'ykin, yisa'ykin A (Ch. rıra'rkin); nom. past gayya'len, gassa'len (Ch. garra'lèn), to split lengthwise, to follow (some road) in full length 70.22
 -yyip. See giyip
 yi yi
 yiyi'ña, white whale 78.6
 yiyk, soft
 nyi'ykaqin (Ch. nii'rkaqin), soft
 yiykula'tikin M, to feel easy, 26.7

yičami

yiča'myi-tu'mgin (Ch. yiče'mit-tu'mgin),
brother 20.6

Yini'a-ña'wgut, proper name 18.3

yinnaw

yinna'wikin M, to live in joy 52.2

yinla (= ninla)

yinla'ykin A (Ch. ri'ntirkin), to throw
14.11; 15.7

yiña

yiña'ykin M (Ch. riñe'rkín), to fly,
to soar 14.9; 15.6

yił, moon

yi'łhm (Ch. yi'łhm), month, moon
59.8

yił. See čıl

yilk

yiłkiyił, pudding 34.2 (cf. Ch. ri'lqäil,
the contents of the reindeer stomach
used for making pudding)

yeyol, -yol

yeyole'kin A (Ch. yuule'erkín), to
know, to understand 52.5

yep, still, only

ye'ppa (Ch. yep), still, only 47.4

ye'ppa i'čhi (Ch. yep-e'čhi), not as yet
ye'pluq Pal., actually 90.7

yęnt K, čęnt P, monstrous

ye'ntiñ K, če'ntiñ P, te'ntiñ Qar., some-
thing awful, monster

ye'ntiñ-itałan K, če'ntiñ-itałan P, te'n-
tiñ-i'tiłan Qar., monster-being 100.7;
101.15; 102.7

yekui, yaqui, handle

yekui'gin, yaqui'gin (Ch. yäqui'gin),
handle 46.8

yelħ

yela'al, yela'lñi-to'mgin (Ch. yê'łhi-
tê'mgin), cousin 48.3

ñaw-yela'al (Ch. ñaw-gê'lo, ñawgê'łhi-
tê'mgin), female cousin

ye'lñ, to this side, there 19.9

yu (nu)

yu'ykin A, nom. past ga-nu'-lin (Ch.

ru'rkín, genu'lin), to eat, to con-
sume 13.6; 42.8

yumkaw, -numkaw

yumka'wikin A (Ch. rumke'urkin), to
store, to stow 49.10, 74.11

yuqy

yu'qya (Ch. ro'qır), bumblebee 45.2

Yu'qya-ña'ut, Bumblebee-Woman 44.5

yuñ

yu'ñi, pl. yuñyu'wgi, whale 41.2

yopät

yopa'tekin A, to hang upon 60.9

yo^{eo}

yo^{eo}oykin A (Ch. yo^{eo}rkín), to visit
him 20.7

yp (*initial*), -np (*medial*)

ype'kin A (Ch. rıpı'rkín), nom. past
ga'npilin (Ch. ge'npilin), to drive
in, to thrust 15.7

-ykił

kıla'wekin (Ch. kıla'urkin), nom. past
gai'kılawlen (Ch. garkılau'lên), to
run 47.11

yqu (*initial*), -nqu (*medial*)

yqu'ykin, nom. past ganqu'lin, the
wind pushes it inward 15.2

iy

i'yekin M, (Ch. i'ırırkin), to touch, to
hit 26.4; 72.13

iya^e, heaven

i'ya^{en} (Ch. ye'yeq K, e'en A), heaven
14.3

iya^ekin (Ch. ee'kin), of heaven 14.10

iw

i'wikin A, M (Ch. i'urkin), to say 74.20
e'wañ, says he 12.3

ti'wgak (Ch. ti'wkwä'k), it seems, ap-
parently, 57.9

iwini

iwini'ykin M, to come out, to appear
37.5; 76.15 (cf. Ch. iginı'rkín, to
come to the sea from inland for
hunting seals). See inini'ykin

iwgiči, drink

iwgiči'ykin M (Ch. iwkuči'rkın), to drink 32.1

iwł

iwłatrykin (Ch. inle'erkin), iwłitvi'ykin (Ch. inlitvi'rkın), it becomes longer
ni'właqin *adj.* (Ch. niu'lāqin), long
iwłavik *adv.* (Ch. niuleu'ki), long
yu'laq *adv.*, for a long time 16.2

i'pa (Ch. i'pe), real, actual, really, indeed 21.10

ipa'ña, broth 28.6 (see apa'ña)

ivvalu

ivvalun, cormorant 82.17

im, hairless

im- (Ch. im-), hairless

im-la'wtılaⁿ (Ch. im-le'wtılın, im-la'w-talın), bald-headed 82.13

imti

imti'ykin A (Ch. imti'rkın), to carry 17.5

emteipikin A (Ch. êmtêi'pırkin), to take it on the back 17.4

imti'lñın, strap for carrying something 66.8

imča, ermine

emčačoka'lñın (Ch. êmčačoka'lñın), ermine

Imčana'mtılaⁿ (abbrev. Ča'nałaⁿ), Ermine-Man 62.1; 63.3

imł. See mimł

it, to be

itr'ykin (Ch. i'rkın), to be (auxiliary) 21.2

enñivo'ykin, inchoative 16.1

itča

itča'ykin A (Ch. i'tkerkin), to take away by force, to rob of something 26.10

ithılh, whale-skin

ithıl'łhm (Ch. iti'lñın), whale-skin

ithılhu'ykin M, to eat whale-skin 46.9

isv, ičv, sharp

ni'svaqin, ni'čvaqin (Ch. ni'rwuqin), sharp, pointed

isvıla'tikin M, to be pricked by something sharp 26.4

iss, ič, dress

issan, i'čan (Ch. i'rin), dress 60.10

iskula'tikin M, to be cold 26.2

ič. See iss

iču. See iłu

ičv. See isv

ičh. See -eče'ti

is'h, loud

is'himlavaiñawekin (= is'hı-mlav-aiña'-wekin), loudly-dancing-shouts (he)

ni'shiqin, loud 24.6

in

in- Ch. in-), light of foot

ni'naqin (Ch. ni'nāqin), he is light of foot

inatvi'ykin M (Ch. inetvi'rkın), to become light of foot 68.9

i'na^g, i'n'a (Ch. i'nē), quick, soon, early 39.2; 72.19

inay, roast

i'nay K, i'ney P (Ch. i'ner), roast 92.5

inačixčat

inačixča'tikin, inačaxča'tikin M (Ch. inetč'rkın), to arrange a thanksgiving ceremonial, to "send away" the spirits of killed game by this ceremonial 45.7; 72.1

i'n'ač (*adv.*), enough 16.3

i'nalka (immut.), many, numerous 44.2

i'nañ (Ch. i'ne), sledge-load 50.2

inalvat

inalva'tikin M, to feed the fire (with sacrifice) 57.11

iniyi

ini'yi, sleeping-tent 72.21 (cf. Ch.

ini'rgi, coverlet, counterpane)

anñ-ene'ye, coverlet 64.13

inini

inini'ykin M (Ch. inini'ykin), to appear 55.9 (cf. iwini'ykin)

inu

i'nuin, i'nuñ, travelling-provisions 86.4 (cf. Ch. i'nuun, sirloin)

tinu'nikin (= t-inu-ñ-ikin) M, A, to make provision 13.4

inya'wut, then, in that time 16.5; 100.7
 inmi-qu'nüm, truly, indeed, I consent
 28.1

i'nmiq, in truth 51.8

i'nnik Qar., again 96.25

inñat K, inñet P

inñat'ikin K, inñe'etitkin P, inñe'tkin
 Qar. (M), to fall down 66.9; 100.4;

101.12; 102.4

iklañ

i'kla, small wooden charm 72.4

igu't Qar. (particle of negation), (I will)
 not 97.1

i'sy

i'syekin M (Ch. i's'rirkin), to pass over
 (the sea, the river, the abyss, the cliff)

i'syig, e'g'ilñin (Ch. i's'ni), wolf 12.8

(l)inn, -li'nn

i's'nni'sn (Ch. i's'tin), neck 57.3

e's'nniqol, collar-string 84.5

e's'nničñin (Ch. ē's'nničñin), necklace,

small crucifix worn on the neck

gale's'nni'čhañen, having a necklace, a
 crucifix band, one baptized

i'sñ

i's'ñiñ (Ch. i's'ñiñ), nose

i's'ñittam (Ch. i's'ñittim), point

iñui'ñin, big nose 72.12

iñiñpi'kin M, to peck, to touch with
 the nose 72.10

-ñña. See yñña

iñi'nñin, such a one 33.1

iñi'nñinik (*adv.*), therefore 14.3

iñei', well, now! 20.6

ilu, iču

ilu'ykin M (Ch. ilule'erkin), to move,
 to stir

iču'čas'n, living thing 76.19

ilutču

ilutču'ykin M, (Ch. ilutku'rkin), to
 beat the drum 59.2

ilu'p

ilu's'p, shaman's stick

ilu's'piliñ, diminutive 27.7

i'lñin, hairless thong 50.3

ilh

ni'lhaqin (Ch. ni'lhāqin), white 92.12

e'enač (Ch. e'nmen), one time 58.4

e'wañ, he said (somewhat like English
 "says he") 12.3; 68.1; 70.3 (see also
 i'wikin, to say)

ewgupa't

ewgupa'tekin M, to pretend, to force
 one's self on 88.16

e'wlañ, everywhere 76.12

ēpetčayta

ēpetčayta'tekin A, to squirt upon
 something 49.8

Eme'mqut. See Amamqut

-(y)gt

ete'kin A (Ch. yiti'rkin), to get, to
 fetch 72.23; 41.5

ēshipa't, news

ēshipa'tekin M (Ch. ergipa'arkin), to
 bring news 76.11

ēčh, ēs'h, bright

ēča'tekin M, it grows bright, it dawns
 19.4 (cf. Ch. ergiro'rkin)

ēs'hila'tekin M, it grows bright (see
 qes'h)

ēča'thičñin, ēchathe'ñin, morning
 dawn 82.1 (see qes'h)

ēs'hipye'ykin, it shines fully 59.7

ēčhivan Les., ēchivan Qar., this time
 97.13 (cf. a'čhi-van K)

-ēče'ti (from ičh place?), vaam-ēče'ti,
 river upstream 44.1

ēs'he'lviñ (probably ēs'he'lviñ, from ēs'h
 = ačh, they), between themselves
 26.1

ēnaaye

ēnaaye'ykin M (Ch. inenre'erkin), to
 hold 49.4 (see yinn'i'ykin)

ēnayey

ēnayey'ekin M (Ch. ēnarê'rırkin), to
 seek, to look for 49.9 (cf. also Ch.
 qari'rırkin, to look for)

enat, snare 36.5

enoga'tekin A, to catch in a snare 36.1
enommat

enoma'ykin A (Ch. enoma'arkin), to
tie the load on the sledges 50.2

enm

e'n'meem, e'n'meen (Ch. e'n'meem),
cliff 13.6; 64.23

eg

e'gittin, a far-off distance 76.2

e'n (Ch. e'ur), indeed, and indeed 20.8;
40.5

e'n, oh, there! oh, well!

exune'ce P, aquna'ca K (Ch. a'mquna'ca),
all the time 92.19

eñyei'ña (*adv.*), close to 15.11

eñval, nostril 84.6 (cf. i'ññiñ, nose)

e'rgiñ Pal., sand-spit

ergiñetkin, to walk along the sand-
spit 90.1

eleki'mkin P. See a'lakim'kin, under a'el
elv, ilv

elhu'lu, ilhu'lu (Ch. ilvilu'), wild rein-
deer, caribou

alvu'ykin, ilvu'ykin (Ch. ilvu'rkín), to
kill wild reindeer 68.1, 14

elhri-taw

elhita'wekin K, P (A) (Ch. ilhite'urkin),
to wash (literally, to make white),
92.12 (see ni'haqin)

a'el

ä'eläl (Ch. ä'el), snow 15.8

wi'yen. See vi'yañ

wayo', yawo' (Ch. yago'), halloo! 33.8

wapis'qa, slime

wapi's'qa'lñin, slime 25.7 (see vapis'-
qa'lñin)

was'v

wa's'vikin M, to look in 54.7

wañilat

wañila'tikin M (Ch. weñile'erkin), to
open the mouth 34.7

wañla

wañla'ykin M (Ch. wanla'rkín), to
ask for 74.16

-wyl

wi'yiwí (Ch. viyë'irgin), breath 33.8

-wi, particle 58.7

withiñ, crack 74.6

wiç

wi'çwiç, willow-bark

wiçña'likin M, to fetch willow-bark
72.8

wutin-

wu'ssin, wu'tçin (Ch. wo'tqan), this
one 22.1

wutin-nu'tak (Ch. wu'tin-nu'tek), in
this country

wutç

wutça'kin (Ch. wutke'kin), belonging
to this place 49.6

wu'tçuk (Ch. wu'tku), here 49.6

wü's'tçu (Ch. wü's'tku), then only, now
only 35.4

wu'ssiñ (Ch. wu'rre), on one's back 30.3

wus'q, dark

wu's'quwus, wu's'quvus (Ch. wus'quus'),
darkness 57.6

wus'qu'mçiku (Ch. wus'qu'mçiku), in
the dark (see wu's'quus)

wus'his'h, clatter

wus'his'ha'tikin M (Ch. würgirge'erkin),
to clatter 100.6

vygv, stone

wu'gwin, wu'gvín (Ch. wu'kwun), stone
25.8

Giwile', Stone-Face 66.1

wulpa, shovel

wülpa (Ch. wü'lpí), shovel

wül'papel, small shovel 14.9

wülk

wü'lkul (Ch. wü'lkul), coal 31.9

wott

wo'tto, not long ago 68.12

wotta'kin, that of not long ago 78.14

wo's'tvan (wo'st-van), this time 96.8

uya'tik (Ch. e'ettik)
yaqa'n-uya'tikiu, driving-sledges 22.10
uyi

uyi'ykin M, to make fire (cf. Ch.
uwi'rkın, to cook; uwi'ntırkın, to
feed the fire with more wood)
ñıl-oye'ykin M, to make a smoky fire
74.3

uyičvat, play

uyičva'tikin M (Ch. uučve'erkin), to
play 32.7

uyi'čvina (Ch. uu'čvine), plaything, toy

uiv

uivu'ui, wooden fence, raised platform
ui'vin (Ch. gui'gun), blockhouse, vil-
lage of blockhouses (Russian)

tuive'nikin (t-uive-ñ-ikin), to construct
a fence, a platform 56.2

ui'ña (Ch. ui'ñā), not 13.9

uwi'k (Ch. uwi'k), body, self 56.10

uwi'kin, belonging to the body, own
57.2

čini'nkin uwi'k (Ch. čini'tkin uwi'k),
one's own body, one's self

U'weñ P, proper name (female) 92.7

upti

upti'ykin M, to chop off 63.11 (cf.
Ch. upti'rkın, to cut trees)

umaka

oma'ka (Ch. omaka), together 23.1

umaka'tikin M (Ch. umeke'erkin), to
gather together

utt

u'ttut, u'ttuut (Ch. u'ttuut), wood,
stick 64.18

u'nmi (Ch. u'nmük), quite, very 74.10

u'kkam (Ch. u'kkām), vessel 17.3

uqugwai

nuqugwai'qin, unskilful 59.6

uľwu

uľwu'ykin A (Ch. ulu'rkın), to dig,
to bury

uľgu'vin, uľhi'wun, cache, underground
storeroom 36.3; 80.10

uľqa't, cross-beam

olqa-tile'ykin M, to walk along the
cross-beam 72.16

o'ya (Ch. o'ra), openly 76.15

oya'mtiwıjaⁿ (Ch. ora'wêlan), man 42.6

oya'myan, man (used only in the
speech of evil spirits when speaking
of human prey) 42.5

oip

oi'pekin (Ch. oi'pürkin), to prick one's
self 24.10

op

o'pitkin, o'pitčın, sharp end, point 72.13

o'pta, also, likewise 21.9; 55.1

o'pta P, it is finished, the end 94.5

otña

otña'ykin, to skip 47.10

o⁸nnen, indeed 59.9

ora'wucak Qar., ora'wač Les., after that,
then 96.18

oľñaq, forked twig, fork

oľñaqa'tekin, to strangle one's self on
a forked twig 35.2

pito, pittu

pittuña'wikin M, to grow rich 80.7

nipito'ñqin, he is rich 22.10

pitk

pit'kikin M, to fall down* 84.10

pičiq, little bird

piči'q (Ch. pičē'qalhin), little bird
(of various species)

Piči'qalaⁿ, Little-Bird-Man 12.1

piče' (*adv.*), for a while 14.11

pis'vič

pis'viča'tikin M, to shout loudly 39.5

pis'q

pis'qi'kin M, to hide, to fall down,
to lie flat 80.18 (cf. Ch. pi'rkırkin,
to fall down from fatigue)

piķak

pika'wekin, nom. past gapkau'len M,
A, to be unable 17.4; 77.11

pilvɨnt

pilvi'ntɨ (Ch. pilvi'ntɨ), iron, metal 21.8

pa

pa'ykin M (Ch. pa'rkin), to dry

patta^ql, dried meat 70.21

payitt

payi'ttit, berries of *Rubus Arcticus*

41.6 (cf. Ch. ri'ttit, berries of *Rubus chamomærus*)

payitto'ykin, to eat berries of *Rubus Arcticus* 41.9

payoç

pai'oç (Ch. pa'rol), extra

pai'oç i'talaⁿ (Ch. pa'rol va'lin), being extra, exceeding

paio'çipit, surplus, remainder 28.7

paivak

pai'vaku lini'ykin A (Ch. pai'vakə lini'rkin), to feel aversion, to feel envy

Nipaiva'thitiin K, Nipaivati'čnin P, Envious-One (mythical being) 33.5; 92.4

Nipaiva'tinak, subjective form, the suffix of absolute form being dropped 32.9

paivaka'tekin M, to feel lonely 74.24 (cf. Ch. paivaqa'arkin), to feel aversion, envy)

pani'ta (*adv.*), of future time 78.17

pa'nin K, pe'nin P (Ch. pe'nin), former 15.5; 52.6; 92.7

pani'tčin, pani'tkin, former 86.4

paŋqa, cap

panqai'pekin M, to put on the cap 76.22 (cf. Ch. panqai'pirkin, to get married by the Russian priest [because the wedded pair have to put on a gilded crown])

pa'qul (Ch. pequl), woman's knife 78.23

pa^s

pa^sykin M, to be thirsty 16.10

paña

paña'tikin M (Ch. peñe'erkin), to get tired
tapaña'nikin A, to make tired, to be heavy 51.8

paña'wgiykin M (Ch. pañêwñito'rkin), to get the fatigue out, to take rest 53.1

paļavg

paļavgun K, paļa'wkun P, flat stones by the hearth

(Ch. pala'kwun, stones used for surrounding the dead body exposed in the open)

paļausqa'wikin K, P (M), to roast on flat stone 92.5

paļto (from Russian пальто), jacket of broadcloth 44.3

paļqat

paļqat'ikin M (Ch. pelqäe'rkin), to grow old 76.12

pa'la, perhaps 60.5

piwya K, piwte Qar., pive Les.

piwya'ykin K (M), piwte'titkin Qar., pive'tkin Les., to spurt with, to squirt 95.3; 96.18; 97.5

pi'pip, comb 78.9

pipi'tcuycin M, to comb one's hair 86.16

pipik

pipi'kiñin (Ch. pipe'kiñin), mouse 23.3

pinku

pinku'ykin M (Ch. piñku'rkin), to jump 84.8

piļh, throat

piļhin (Ch. piļhin), throat

pi'čhipič (Ch. pi'čhipič), food, hunger

piļhikin M, to starve 68.14

peye

-peye'ykin M (Ch. -pêra'rkin), to appear, to show 82.20

peik

peiki'ykin M, to feel smothered 38.5

pewiwa

pewiwa'tekin M, to throw into, to splash into 41.6

peny

pe'nyekin K (A), penč'ykin P (Ch. pēnrirkin), to attack 92.11

- pelə
 pelə'ykin A (Ch. péla'rkin), to leave 20.9; 34.3
 pelhino'lñin K, pelhino'lñin P (Ch. pêlhino'lhin), reindeer-mane 92.11 (see pilh)
 pug
 pu'pgan (Ch. pŭ'gpŭg), a float, a blubber bag, 58.6
 pupğa'tekin M (Ch. pua'arkin), to boil, to bubble 66.13
 yipğa'wekin A (causative), to cause to come up 43.4
 poqlə P, poqlə K
 poqla'tkin P, poqla'ykin K (Ch. pr'qırkin), to have diarrhoea 92.23
 poqla'tka (from Russian палатка), tent 19.7
 pčəp, pləp
 pčə'pekın M, to fit in 34.8
 pləpa'tekin A, to apply 34.9
 pl
 nepplu'qin, it is small 15.2
 plitčü
 plit'kuykin P, plitčü'ykin K (Ch. plit'kurkin M), to finish, to complete, 50.1; 92.5
 plak
 pla'kılñin (Ch. pla'kılhin), boot 13.5
 plai'tekin M (Ch. pla'ğtırkin), to put on boots
 pčaitiva'ykin M (Ch. pčəgtuwa'rkin), to take off boots
 pča'ggitñin, boot-string 59.3
 pləp. See pčəp
 viyi
 vi'yiviy, willow 73.23
 vi'yañ, wi'yen (Ch. vi'en), notwithstanding 42.8
 yiviy
 yivi'wikin M (Ch. viri'urkin), to let loose
 yiviyi'wikin A, to get loose 59.3
 vi'thiy, vi'thiñ (Ch. wu'tir), interval, intermediate, middle
 vithi'ykin (Ch. wuti'rkin), intermediate, middle 50.2
 vinyat, help
 vinya'tikin (Ch. vinře'erkin), to help 44.5
 -və. See -tvə
 vay. See vag
 vai'am (Ch. ve'em), river 17.1
 vaičit
 vaiči'tikin M, to go on foot 12.3
 vāiñe
 vaiñe'ykin (Ch. vaiñe'rkin M), to be put out, to be extinguished 57.6
 vapis'qa
 vapis'qa'lñin, slime 26.4 (see wapis'qa'lñin)
 vāmya
 vāmya'ykin M, to get with child 74.9
 va'sqiñ, another 47.3
 vačəp
 vača'pgitčñin, scar 86.1
 va'čañ K, P, frequently 92.12
 vačin'ñi
 nivači'n'ñiqin, untidy 59.3
 van (particle), there
 ña'no-van, those there 55.8
 vant
 vant'i'ykin, it dawns
 vantige'ñin, dawn 18.1
 vann
 va'nnilñin (Ch. va'nnuwan), tooth
 vanniña'tekin M, to lose a tooth 32.8
 van'ñi. See yivan'ñi
 vanñat
 vannatekin M, to peel the skin off one's self (see yivan'ñi, -nvan'ñi)
 vakith
 va'kithin, magpie 45.4
 Vakithi'mtila'n, Magpie-Man 72.9
 vaqat, stride
 va'qatekin M (Ch. veqäe'rkin), to stride over 47.11

vułq
 volqı'gıñın, volqıge'ñın, evening,
 darkness, sunset 82.2
 vot (Ch. vai), demonstrative particle
 Enña^g'n-vot, and there 70.17
 v-to. See -yıtō

miyimk
 miyım'kın, shred, tassel 30.9
 mımıl, mımıç; stem mıl (Ch. mımıl),
 louse 55.1
 mıl'ı'kın M, to look for lice 59.4
 mımteł
 mımtełhiya'tekin M, to be resplendent
 with light 44.3

mitqa
 mıtqamıt (Ch. mıtqāmit), blubber 70.17
 mıt'ñol, edible seaweed 64.23

ming
 mingı'lñın (Ch. mingı'lının), hand 57.3
 migimg
 migı'mgın, talk (cf. Ch. mım'ımgın,
 chattering; gibbering of supernatural
 spirits, mostly of ventriloquistic
 character)
 migımgı'tıkın A, to talk to 66.2 (cf.
 also yimgumgı)

mılğ, mılğ
 mılğawekin M, to dance the ritual
 dance 37.2 (cf. Ch. mılğarkın, to
 be nimble)

mai, amei' (Ch. mei), O friend! Halloo,
 friend! 18.4; 63.6

mai
 mai'mai (Ch. ma'gñı), load left in the
 open
 mai'ekin M (Ch. mai'ırkın), to leave
 in the open
 mai'ken, belonging to the load left in
 the open 59.7

maiñ
 maiñ- (Ch. meiñ-), big
 nıma'yıñqın (Ch. nımei'ñqın), it is
 big 15.4

mama
 ma'ma (probably from Russian *mama*),
 mamma 26.6; 64.17 (the proper term
 with endearing sense is a'mma,
 mamma; cf. Ch. a'mme, nurse,
 woman's breast)

ma'mi, elevated storehouse 36.5

maṭa
 mata'ykın A (Ch. mata'rkın), to take
 for a wife 16.4
 mata'laⁿ (Ch. mata'lin), father-in-law
 54.9

ma'ci, is it not 49.7

ma'cci, and now 19.6

maṇa
 ma'na (Ch. ma'na), asunder
 am-ma'na, to different directions 25.2

mani
 mani'y- (Ch. me'nig), cloth, calico
 mani'y-i'čan, shirt 44.4; 70.21
 ma'nnu K, me'nnu P (Ch. me'ñkı), where
 92.2

maḱ
 ma'ka (Ch. ma'kı), diaper
 ma'kil, diaper-string 23.5

maḱla
 maḱla'laⁿ (Ch. maḱla'lin), traveller
 (from afar)

maqmi
 ma'qım (Ch. māqım), arrow 33.1
 mañin- (Ch. me'ñin-), which, what (used
 only in compounds) 34.2, 5
 mañin'ac, to what degree 66.1
 mañen'ko, whence 33.7

male'ta, quietly, noiselessly 54.7

mał
 nıma'lqın (Ch. nıme'lqın), good
 małatıkın (Ch. mele'erkın), it grows
 better (the weather) 13.1
 małıtvatıkın M, to make the weather
 better 13.2
 mał-ña'wisqat K, mel-ñe'wis'qat P
 (Ch. mel-ñe'us'qat), a good girl
 92.6

mał *adv.* (Ch. mel), it seems probable
mał-ki't (Ch. met-ki'it), all right; with
great difficulty; hardly 15.6; 74.6
mał-ki'čıl, mał-ki'tıl, all right 66.3

miml, iml

mi'mıl (Ch. mi'mıl), water 48.3
gi'mılın (Ch. i'mılın), having water
aqa'-mi'mıl (Ch. ä⁸q-i'mıl, äqā-mi'mıl),
brandy (literally, bad water)

Miti

Miti' (Ch. Miti'), the name of Big-
Raven's wife 12.4

mitiw

miti'w, to-morrow 21.8; 78.24

mink, miñq

mi'nki, mi'ñqi (Ch. mi'ñki), where
meñqanqa'če, from what side 16.1
me'ñqañ, why! 16.8

minka'kin (Ch. miñke'kin), belonging
to what country 66.11

minka'ki|a⁸n (Ch. miñke'kılın), be-
longing to what country (person),
belonging to any country, belonging
to anywhere 40.7

mikina (irreg.)

ma'ki (Ch. me'ñin), who 12.8; 17.6

mi'kinak, by whom 12.7

mi'kin (Ch. mi'kin), whose

mi'kna (abbreviated from mi'kina) 70.19

mi'qun K, mi'qun P (*adv.*), namely,
that is to say, why! 15.2

mi'ñiñ, mi'giñ, storehouse gable 47.11

milya'q, shell 23.8

miłh

mi'łhin, fire (cf. Ch. mi'łhimil, fire-drill)

miłhe⁸ey (Ch. mi'łhir), firelock

mełha'tekin M (Ch. miłhe'ekin), to
get fire

mełhi-ta'n-ñitan (Ch. mēłhi-ta'n-ñitan),
Russian (literally, fire-tools ta'n-ñitan)¹

miłh-, Russian 17.3

meye

meye'mey (Ch. mé'rémér), tear
meyeyitva'ykin M (Ch. mēré'tvürkin),
to brush away tears 36.10

mesqav Pal., vegetable food 90.21

me'če, whether 32.6

me'nnu. See ma'nnu

muu, ngu

muu-, ngu- (Ch. muu), belonging to
a caravan of pack-sledges 21.2

ngu'ta tı|a'ykin M (Ch. muu-tile'rkın),
to move on with pack-sledges

ngo'-qoy (Ch. mo'o-qoi), pack-reindeer

ngo-yä⁸t (Ch. mo'o-rêt), pack-sledge
road

muu-yıl (Ch. mu'u-ril), line of pack-
sledges 78.5

mučh

mu'yi *dual* (Ch. mu'ri *pl.*), we

močhina'n (Ch. morgina'n), subject

mučhin (Ch. mu'rgin), our 22.8

muqa

mu'qamuq, rain

muqaiu'ykin M, the rain comes 16.5

muqa'tiykin M, it rains

mu'qun. See mi'qun

MUL

mu'lımu| (Ch. mu'lımul), blood

mu|ıta'wikin K, mu|ıte'witkin P (A),
to force blood (into the face) 92.13

ngu. See muu

mı|a. See mı|a

tına|at

tına|a⁸tekin A, to carry out some-
thing 41.8

tınmat

tınma'tikin M, to tell lies 62.3 (cf.
Ch. temyu'ñirkin, to tell lies)

tıñp

tı'ñpekin A (Ch. tı'npürkin), to stab,
to peck 47.11

¹ Compare Bogoras, The Chukchee (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 18).

tıl

tıl'tıl (Ch. tı'tıl), door 100.6

tıla (*initial*), -la (*medial*)

tıla'ykın M, nom. past ga'la'en, to come (cf. Ch. tile'rkin M, to move on)

tıl- (*initial*), -lı (*medial*)

tılı'ykın M, nom. past ga'lılin, to follow (the river, the road) 44.1

ta

ta'ykın A, to flood something, to cover something with water 62.8

tayıñtinuñ

tayıñtinu'nikin A, to deceive 55.8

tayyañ, tayañ

tayya'nikin M (Ch. tegge'ñırkin), to want, to desire 33.9

tayyeñ

tayye'nekin M (Ch. teggi'ñırkin), to cough 84.20

tayiliñ

tayili'nikin (Ch. teili'ñırkin), to grope in the dark

qai-ta'yiçina, qai-ça'yiçiña, groping slowly 16.10

taitiñiçat

taitiñiça'tıkin K (M), taitiñisa'tıtkın P, to boast 101.4, 27

taik

taik'ikın A (Ch. tei'kırkin) to make, to create 13.5

taiñat

tai'ñat (Ch. tei'ñet), food, dried fish (chiefly dog-salmon) 74.11

ta'wañ

tawañekin M, A (Ch. ta'rkin), to move, to move on 19.9; 53.1

ta'wał

ta'wał, dried salmon

ta'wałñıla

tawaññıla'ykın M, to look back 51.8

tawitkiñi'ykın M (probably ta-witki-ñi-ykın, but the stem witki remained unknown), to make havoc, to harm, to spoil 34.1

ta'watwat

tawata'ekin M, to squeal (cf. Ch. tawata'arkin, to bark) 23.5

tami'nñi

nıtami'nñaqin (Ch. nıtemi'nñaqin), he is skilful, he is a handicraftsman 24.10

taminña'tekin M (Ch. teminñe'erkin), to work skilfully

ta'mkał

ta'mkał, drying-pole, a set of drying-poles 70.11

ta'ta

ta'ta (Ch. a'tê), daddy 74.12

tata'thiłan, step-father

ta'tol

ta'tol Pal., yayol K (Ch. yai'çol), fox 90.15

tatka

ta'tkan, tatka'gıtñın, root, also Root-Man 54.6 (cf. Ch. tatqa'lhın, point of divergence of root and trunk of tree)

ta'ñaw

ta'ñaw Pal., ya'naw K (Ch. rā'naw), directly, straight on 90.18

tanti

tantr'ykın A (Ch. tenti'rkin), to trample (see čančis'quykin), to step over)

ta-n-tenmi'nekin A (Ch. ta-n-tenmi'ñırkin), to measure, to try on 34.6

takyı

takyı'ykın A (Ch. te'gırırkin), to throw at 41.3

takyat

takya'tikin M (Ch. tegre'erkin), to get down, to descend

takno'nekin, to arrange the birth feast 63.11 (probably ta-kno-ñ-ekin, but the stem *kno* remains unknown)

taqiñ

ta'qiñ-, genuine 23.6

ta'sy

ta'sy (Ch. ter), how much

- tay⁶-a'mu, how much I do not know (=several) 86.3
- ta⁶l
ta⁶l'iykin M (Ch. te⁶lirkin), to be unwell; to be suffering 34.10; 84.2
- tañ
tañ- (Ch. teñ-), good 20.7
nita'nqin (Ch. nite'nqin), he is good
tañča'tiykin M (Ch. teñče'erkin), to feel good
tann'asqa'nikin A (tañ-yas'qa'nikin) (Ch. tendilqā'nirkin), to put to sleep (well) 68.6
- tañataw
tañataw, clothing
tañata'wikin M, to dress one's self 79.9
- tala
tala'ykin A (Ch. talā'rkın), to strike, to pound 15.7; 96.3
talai'vekin A (Ch. talai'wurkin), to strike 53.4
tala'wgun, (iron) hammer 15.7
Ch. tala'wkun, stone for flattening iron needles with
- talqiw
talq'i'wikin M, nom. past gata'lqiwlin, galqiwlin, 57.11 (Ch. res'qi'urkin), to enter 54.10
- talı. See -tlı
- tiyk
ti'ykitiy (Ch. ti'rkıtin), Sun 16.6
tiyk-a'yım (Ch. tirk-e'rim), emperor (literally, sun chief)
- ti'ta
ti'ta, ti'tak (Ch. ti'te), when 48.9; 68.13
ti'tequn P, ti'taqun K, some time afterwards 92.8
tito-o'n, after a long time 57.5 (cf. Ch. kitu'r-go'on, quite a long time ago)
- titi
titi'ña (Ch. titi'ñi), needle
titi'ča'n, ruff (fish) 70.11
- titkat
titka'tikin, titka'ykin A (Ch. titqäe'r-kin), to swallow 84.1
- tinu
ti'nuun Qar., rear storeroom 96.23 (see yinu'yi)
- tig
tege'lñin (Ch. tē'gilñin), snowshoe
ti'git *dual* (Ch. ti't *pl.*)
tigi'lñin, snowshoe-string 47.6
tigilñu'ykin M, to eat snowshoe-strings 47.4
- tılaiv, -llaiv
tılai'vikin M (Ch. lei'vürkin), to walk around, to travel 21.8
- teuła
teula'ykin A (Ch. tēwla'rkın), to shake one's coat, to shake off the snow 64.16
- tenm
tenma'wekin A (Ch. tēnma'urkin), to prepare 18.3
ten me'kin A, to take measure
tenme'čñin (Ch. te'nmičm), measure
- tenmav
tenma'vitkin Pal. (A), to finish (cf. Ch. tēnma'urkin M, to make ready, to prepare)
tenma'vıla'n Pal., finished, the end 90.23
- tuy
tuy- (Ch. tur-), new
nitui'qin (Ch. nitu'rkın), it is new 64.13
- tumk
tu'mğın (Ch. tu'mğın), foreigner, stranger
tu'mkiñ, tomkai'tı (Ch. tomüka'gtı), a fabulous tribe 20.9
tu'mgin (Ch. tumgin, tumgin), stranger's 46.1
- tumğ
tu'mğıtum (Ch. tu'mğıtum), friend, mate
tumğine'nin (Ch. tumğ'i'in), belonging to a friend

tučh

tu'yi (Ch. tu'ri), you
tochinan (Ch. tǝrgina'n), you (subject)
tučhin (Ch. tu'rgin), your
točhin-yaq (Ch. tǝrgin-faq), your turn
80.14

tułat

tuła'tikin M (Ch. tule'erkin), to
steal
nitu'laqin (Ch. nitu'lāqin), he is prone
to stealing 39.1

tomñ

tomñe'kin M, to stop up the smoke-
hole 74.4
tomñalqi'wekin M, increase of action
57.7
tomñe'nañ, stopper for the roof-hole
37.9

toq, oh 16.5; 21.9

tořelka

tore'lka (from Russian тарелка), plate
19.7

-tvā (*medial*), -vā (*initial*)

va'ykin (Ch. va'rkın), to be (auxiliary)
12.6, 7

vage'nin, the being, the living (the
process of)

vağı'tñin, Being, God (cf. Ch. va'irgin,
god, life, being)

-tvagał

vaga'lekin M, to sit 15.11

tvit

tvi'tekin M (Ch. vetčar'kin), to stand
43.5

tvēt

tve'tekin A, to stretch 38.8

tm (*initial*), nm (*medial*)

time'kin A (Ch. tımı'rkın), to kill
12.9

tk, tč

tike'ykin M, nom. past ga'tčelen (Ch.
tikér'kin), it smells of

a⁸latčé'ykin (Ch. a⁸latké'rkın), it smells
of excrement 16.1

tkiw, tčiw

ki'wikin M (Ch. kiur'kın), to stay for
a night 21.7; 54.4

ñee'tčĩñ (ñee-tčĩñ), two nights passed
54.5

(-i)ku

qu'ykin, ku'ykin K (A), qu'titkin P,
qu'rırkin Qar. (Ch. ku'rkın), to
spend, to destroy 100.12; 101.18;
102.11

tñi, tni

tñi'ykin, tni'kin M (Ch. tni'rkın), to
sew 61.3

tñiv, tñiw

tñi'vitkin Pal. (A), tñi'wikin K (Ch.
tñi'urkin), to send 90.22

thipaw

thipa'wikin M, to grow excited 46.8

thil

ğıla'tikin M (Ch. ğıle'erkin), to be
warm

nithi'lqin (Ch. niti'lqin), it is warm
inathi'la'wikin A (Ch. inethi'e'urkin),
to make warm 29.3

thait

thaita'tkin Pal. (M), to jump out 90.14

-tli, -talı

tli'tkin Pal. (M), nom. past gata'lilen,
to lie down 90.2 (cf. Ch. rilha'lırkin,
nom. past ǵalıǵa'lên, to lie down)

-ssa. See -yya

čitča

čitča'lñin, pelvis-joint

čitč-a⁸ttam, coccyx (literally, pelvis-
joint bone) 49.6

čičhu

čičhu'ykin A, to gnaw 34.2

čink

činku'ykin M, to cover the side draught-
hole

činku'na, (narrow) side draught-hole
74.6

čmkaitat

čmkaita'tekin M, to rebound, to jump
off 77.2

čik, yik

čik'tñin, yike'nin (Ch. yiki'rğın),
mouth 56.8

čil, yil

čil'iyil, yi'yil (Ch. yi'ilil), tongue 56.4
čil-inmiļu'ykin M, to lick with tongue
56.3

cep-ñito'ykin, cep-ñito'ykin, to peep out
53.5 (cf. lila'pikin, to look at)

čayi

čayi'na (Ch. čeru'ne), hook

čaiučh

čai'učhin (Ch. tei'učhin), small bag
38.4

čaim. See čeim

čawčuwa

čawču (Ch. čawču), reindeer-breeder
45.7; 50.1

ča'myeq, indeed 24.2 (see čem-yaq)

čačā

čača'ykin M (Ch. čača'rkın), to taste
of 36.3

čačame

čača'me, old woman 51.1

čanało⁶ (instead of čanałas⁶), abbreviation
of imčana'mtīla⁶

Čanało⁶-ña'wis'qat, Ermine-Woman
63.3

čančis'qu'ykin A (Ch. tenti'rkın), to
step over, to trample down 45.2;
84.23 (see tanti)

Čan'ai, proper name (female) 88.4

čakęt

ča'kigęt, ča'ket (Ch. ča'kigęt), sister
18.10

čaņetat. See čen'ačet

čim, čima

čima-ykin M (Ch. čime'erkin), to break,
to get broken 14.3

čema'thitñin (Ch. čēma'tirğın), cleft
14.10

čičhi

či'čhiñ (Ch. či'čhi), armpits 18.9

činit

čini't (Ch. čini't), one's self
gūmna'n čini't (Ch. gūmnan čini't),
myself

čini'nkin (Ch. čini'tkin), own 54.9

čintaw

činta'wikin Les. (M), to grow jealous
97.6 (see qanñi'ykin)

čigai

čegai'liñin (Ch. čēga'gliñin), small
pebbles 26.3

Čegai'-vai'am (Ch. Čigei'-ve'em), Pebbly
River, Milky Way 106.1

čilila

čilila'tikin, čilala'tikin M (Ch. pilile'-
erkin), it bubbles 17.2

če, eh 47.6

čeim P, čaim K

čei'mik P, čai'mik K (Ch. či'mčā),
near, close by 100.9

čemya'q (čem-yaq), really, indeed 13.7;
56.1

če'meč-e'en, čemeče⁶n (Ch. čē'met lū'),
so it is, so it happens 46.4

čęt

čet K, čet P (Ch. ret), road

čęčve

če'čve, openly 22.5 (cf. Ch. čē'čver,
in waking state [in contrast to
dreaming state])

čęnpim

čęnpinmin, shoulders 57.3

čęt. See yęnt

čęn'ačet Pal., čaņetat K

ceñ'ače'tkin Pal. (M), čaņeta'tikin K (Ch.
čeñitte'erkin), to get frightened 90.12

čęrępro

čęrepro' (from Russian серебро), silver
22.10

čęlp

čęlpe'kin M, to catch fish with a small
round net 66.3

- ču
ču'tkin P (A), yu'ykin K (Ch. ru'rkın),
to eat, to consume 92.24
- čumkup
čū'mkup (Ch. čı'mquk), some part 96.3
- čopro
čopro'ykin M, to taste well (this word
belongs to the supposed language of
supernatural spirits) 80.12
- čot
čot-ta'gin (Ch. čot-ta'gin), "pillows'
border" (i.e., the sill at the entrance
of the sleeping-room formed by pil-
lows laid in a row)
Ch. čot'čot, pillow
čotčıl'qan, cross-pole parting one
sleeping-place from another (literally,
pillows' top) 84.8
- čvi
čvi'ykin A (Ch. čuwi'rkın), to cut 47.7
čvi'pit (Ch. čuwi'pit), piece, half
-čvinañ. See yivinañ
- čh(ı)
gı'čhın (Ch. rı'grıg), hair
qe'-čhılalın (Ch. qe'-rgılın), thick-haired
A'xgıke, Hairless-One 24.8
- čhičañaw
čigıčañawekın K Qar., čigıčeñewitkin
Les. (M) (Ch. čikeye'urkın), to re-
cover one's senses 42.10; 96.9
- s'alviy
s'alviye'ykin M (Ch. a^qlvıro'rkın), to
pass a day 64.9
- čv
s've'kin A (Ch. ru'urkın), nom. past
ga'svilen (Ch. ga'rvilen), to split,
to cut into bands 38.7
- nıpaıva'thıtñın. See paıvək
nım
nı'mnım (Ch. nı'mnım), settlement
nımyı'ssaⁿ (Ch. nı'myırın), village 70.9
nıme' (*adv.*), too much 16.1
- nıki
nıki'ta (Ch. nıki'tä), in the night-time
16.7
nı'kılı, stone-pine nut 34.2
nıqu'p, joint 42.7
-nıtv. See yatv
nał
na'lıkın M, nom. past gana'ın (Ch.
ne'lıkın), it becomes something
(auxiliary) 16.2
nałp
na'lpütkin Pal. (M), to suck 90.13
nałh, nelh
na'lhın K, ne'lhın P (Ch. ne'lhın),
skin (however ne'lhı- K 49.1)
-nyiw (*medial*), -nnıw (*medial*). See
yıyiw (*initial*)
niyk, nika
ni'yka K, ni'tke P (Ch. nı'rkinüt),
some one
nika'ykin M (Ch. nıke'rkın), thou
doest something (auxiliary) 17.2
ne'm^eek Pal., also 90.20 (cf. Ch. ne'me,
again)
nelh. See nałh
nuwil (*initial*), nıvil (*medial*)
nuwi'lıkın M (Ch. nuwi'lıkın), nom.
past ganvi'ın, ga'ñvılın, to stop
16.10
-numkaw. See yumkaw
nuta
nu'tanut (Ch. nu'tenut), country, land
nutılātıkın M, to go into the (open)
country 54.1
noq K, nuu P
no'onai K, nui'unui P, cooked meat
29.3
-np. See yp
-npiykalā. See yıpykalā
nv (*medial*). See yiv (*initial*)
-nvan'ñı. See yıvan'ñı
-nviy. See yıviy
-nm. See ım
ntıwāt. See yıtwāt

-ntigwāt. See yithewāt

nči. See yiči

-nčimaw. See yičimaw

-nčičat. See yričičat

-nnu. See yinu

-nqu. See yqu

-nli. See yili

kıyāw.

kıya'wıkn M (Ch. kıye'urkn), to wake up 12.6

kıyūlat

kıyūla'tıkn M (Ch. kiule'erkn), to be waking, to live 33.2; 39.4

nıłhi-kyu'qin, quite wakeful 39.9

kıyūla'la'n, living one 78.7

kıpl

kı'puł, tobacco-mortar 50.6

(ykıpl)

kı'plekn A, nom. past ga'ykıplılen (Ch. kı'plırkn), to strike 62.4; 64.18

kıplu, kıplu

kıplu'ykn A, to strike 43.5

kım

kım-, hard

nıkı'mqin, he is hard 47.4

kımak

kıma'k (Ch. kime'k), almost

kıt, -kıt

kıt- (Ch. kıt-) *adv.* too much

ga-kt-ača'čhalen, he laughed quite loudly (cf. Ch. ga-gtı-qamı'tvalên, he ate quite a good deal 19.2; 74.24)

kıt-niña'ykn, to cry loudly, to shriek

kıt-inve'tıkn A, to pull with violence

74.1; 100.12 (see yı'vıkn, to push off)

kı'tta lı'gı K, kıtve'-lıga P, every time again 92.11

kıtaıña

kıtaıña'ykn M, to scold 17.8

kıtta'n-. See kı'tań

kıtča

kıt'čan, slime, saliva 84.9

kı'svač, cross-pole 68.5

-kıč, there

ya'qu-kıč, what of that! 49.9

Kılu', proper name (female) 43.8

kıl. See kıl

kılıv

kıl'vı'ykn A (Ch. kıl'vı'rkın), to notch

kıl'vı'gıčnı, notch

kıl'vı-yıpa'ña, (large) grooved hammer 43.2

kılıt

kılıt'ykn M, to tie

kıl'ıtınıt, tie, band

kıl'čı'čnı, band

la'wtı-kıl'čı'čnı, head-band 17.13

kılka

kılka'kıl (Ch. kılka'kıl), shell-fish 70.2

kümat

küma'tıkn M, to be angry 24.9

kāw

ka'wakaw, bed

taka'wñekn M, to prepare the bed 28.3

kawa'ssočhın, wallet filled with fish-heads 46.2

kawič

kawiča'tıkn M (Ch. keuč'e'erkn), to be motionless in pleasant sleep, to lie *in dolce farniente*

nikawi'čaqin, he is lazy and sleepy 64.24

kama

kama'ña, kama'nı (Ch. keme'nı), dish 64.3

kamak

ka'mak (Ch. ka'mak), (supernatural) spirit 36.6

kama'w-ña'ut, kamak woman 82.7

kaggu

kaggu'pekın A, to split in two 54.8

kañat

kaña't-ingi, drag-net (literally, curved net) (cf. Ch. ke'ni-ku'pren, curved net)

kaña'tekın (Ch. keñi'rkın), to fish with drag-nets 44.5

karma'n (from Russian карма́н), pocket
78.9

kali

kali'ykin M, A (Ch. keli'rkin), to
carve; to adorn, to write

kali'kal (Ch. keli'kel), carving, letter,
paper

kali' (Ch. keli'), spotted, adorned 20.2

Ka'li-na'ut (proper name), Painted-
Woman, 32.5

ki'wan, truly 26.9

kiplu. See kiplu

kimi'ta K, kimite P

kimi'tan K, kimi'ten P, Qar., clothes
100.11; 101.19; 102.11 (cf. Ch. ki'-
mitin, load)

ki'tañ, kitta'ñ (Ch. kita'), now, then!
14.7; 33.8

kičič

ki'čič K, ki'tkis P, ki'tkit Qar., as
soon as 72.21; 100.10; 101.18; 102.9

ki'kit (= ki'kič)

kinčat

kinča'tikin Qar. (M) (Ch. kiñe'erkin),
to grow jealous 96.19 (see qanñ'ykin)

kil, kil

ki'lkil, ki'lkil (Ch. kilkil), navel 63.10

kilīs'vi'ykin, to cut the navel 63.3

kilt

ki'ltilkil, bundle 27.8

ke'ykey, key

ke'ykey (Ch. ke'rker), dress (mostly
female) 76.22

-kwā. See givā

kum'

ku'm'ukum Pal., coat 90.19

kumñ

kumña'tikin M, to call out, to shout
39.2

ku'mñikum, voice 72.24

kuka

kuka'ña (Ch. kuke'ñi), kettle

kuka'-yīču (Ch. kuke'-yirm), kettleful
43.1

kuka'kin, belonging to the kettle 78.1

kukai'vikin K (M, A), kukei'vikin Qar.,
to cook 51.1; 96.21

koka'i-poig'in (Ch. kəka'i-poig'in),
tripod for hanging up the kettle
(literally, kettle-spear)

kur

ku'ritkin Pal., interrogative verb

kulipči

kulipči'nañ, plug for the vent-hole 38.1

kul

kuła'tikin, kuła'ykin M (Ch. kuwlitku'r-
kin), to roll 42.3

ko'loñ i'tala'n (Ch. kowlo'ku-wa'lin),
round

kułak

kuła'k (from Russian кулак), fist 36.10

kōtha

kothai'pekin M, to spoil, to pilfer
Kotha'ño, male name used in tales
for Fox-Man 46.8

koṛowa

koṛo'wa (from Russian корова) (Ch.
koṛo'walhin), cow 78.7

kolo

koło'ykin A, to gnaw, to cut by
gnawing 58.6

kmiñ

kmi'ñin (Ch. kmi'ñin), son child 56.8

kmiña'tikin M (Ch. kmiñe'erkin), to
bear, to be delivered of a child 43.8

-kṭ. See kṭ

kle'wā (from Russian хлеб), bread 16.2

qiyim

qiyime'en, q'yim-e'wun, impossible,
not true 14.3 (cf. Ch. qarēmēn, it
is not the matter; see also qaye'm)

qim

niqi'mqin, it is hard 59.7 (see niki'mqin)

qīsv. See qas'v

qayiču

qayiču'ykin A, to chop small 53.6
(see qai)

qaya'n (Ch. qa'aran), covered sledge (literally, reindeer-house; see qo'yaña, reindeer) 52.1

qayem (qayo'm exclamatory form)

qaye'm K, qate'mmı Les. (Ch. qaré'm) (particle of negation), I will not 96.14; 97.19

qai

qai- (Ch. qāi-), small 17.1

qaiu'iu (Ch. qāiu', qāiu'u), fawn, calf

qai'gut, indeed 84.19

qai'lim, all right 66.4

qa'iñu'n Pal. (Ch. qā'iñun), it seems 90.4

qa'wun, although 78.17

qapay

qa'pay (Ch. qe'per), wolverene 12.8; 58.7

qapte

qa'pten (Ch. qe'ptin), back 18.8

qamatcha

qamatça'n, Adam's apple, throat 57.4

qatap

qata'p (Ch. qata'p), winter fish, fish standing in great numbers in deep still places 61.7

qatv

qa'tvikin A (Ch. qe'tvürkin), to stab, to pierce 18.10

niqa'tvuqin (Ch. niqe'twuqin), it is strong, successful 88.21

qatmaw

qatma'wekin M, to feel cold 38.1

qačm

qač'i'n (*adv.*), and meantime 14.2

qačik

qa'čik (*adv.*), really, indeed 18.7 (cf. Ch. qāči-qun-u'm, as you like it)

qas'v, qışv

qa's'wuqas, qı'svoqıs (Ch. qı'rğoqır), stone-pine 21.7

qanya

qa'nyan, palate 19.2

qanga

qa'ngaqan, fire, flame 30.8

qanga'tikin M, to burn

yikangawekin (causative), to make burn (cf. Ch. qenye'urkin M, to flame up) 57.4

qanñı

qanñıykin K (M) (Ch. kiñe'erkin), to grow jealous 96.1

qaqla

qaqla'ykin, to be choking 74.28

qage', here! 84.22

qalaıv

qalaı'lvın (Ch. qäle'lvın), intestines 78.23

qaleip

qalei'pekin M, nom. past qaqaıei'pılın, to fall in love 44.4

qaltēñ

qalte'nñın, stopper (in the roof or in the wall of the ante-chamber) 14.8

qalñe

qalñe'-key (Ch. qalhê-qêr), combination-suit (literally, fastened-together dress) 76.5

qalhaja

qalhaja'ykin M, to cry 20.8

-qi, particle 23.7

qit

qiti'ykin M (Ch. qı'tırkin), to freeze 14.2

qı'ti-nuta'lqan (Ch. qı'ti-nute'sqän), frozen ground

qe'e (Ch. qeqe'), interjection of wonder (used by women) 82.14

qes'h

qes'hıqes (Ch. qê'rgıqêr), light

qes'ha'vekin M (Ch. qêrga'arkın), it makes light

niqe's'hıqen, ne's'hıqen (Ch. niqê'rä-qên), it is bright (see ečh, es'h)

quyqiy

Quyqı'nñ'aqu (Ch. Ku'rkil, Ku'urkil), Big-Raven 12.1, 2.

qut, quli

qo'lla, qo'la' (Ch. qol), other, another

qu'tti *dual* (Ch. qu'tti *pl.*), 12.7; 32.8 *plural* quttu, qutčan

-qun (Ch. -qun), particle 14.8
 qu'nam (qun-am), even 49.1 (cf. Ch.
 -qun-im-elo'n)

qun'

qun' (Ch. qun'), one, single one
 qu'n-ač (Ch. qun'a'čä), one time, single
 time 53.2

quli. See qut

quli

quli'qul (Ch. quliqu), voice, singing 48.7
 qulila'tikin M (Ch. qulile'arkin), to
 sing, to make noise, to shout 68.17

qu'lin (Ch. quli'nik), afterwards 60.2

qulu' Ch. qolo'), something big 29.9

qulumti'ykin (qulu-imti'ykin) M, to
 carry something big, striking, (a club),
 on one's shoulders 57.9; 82.8

qolowočü'mün (probably qolo-wočü'm-
 ün), big club 29.7

qolta

qolta'lün (Ch. qolta'lhin), thong-seal
 skin, sole leather, sole 50.3

qo' (Ch. qo'), I do not know 49.6

qo'yin, to this side 19.2

qoya

qoya'na (Ch. qora'ni), reindeer 22.4

qo'ya-nma'tekin (Ch. qa'a-nma'arkin),
 to slaughter reindeer

qo'ya-ya'mkin (Ch. qa'ra-ra'mkin),
 Tungus, Lamut tribe (literally, rein-
 deer people)

qoyala'tekin M, to herd reindeer 74.20

qo'oñ, caw! raven's cry) 48.2

qonp

qo'npü (Ch. qo'npü), altogether 13.1;
 41.8

qonpüña'wekin A (Ch. qonpüña'urkin),
 to end, to finish 96.12

qoqla

qoqla'tkin Qar. (M), to call, to shout
 97.2

qoqlö

qoqlö'ykin A, to pierce
 qoqlö'wičün, hole 15.9

qlik (Ch. qlik), male, man 72.3

qla'wul (Ch. qla'ul), man 17.4

giyapča

giyapča'ykin M (Ch. wiyopča'arkin),
 to sing, to whistle 17.1; 72.16

giyal

giya'likin M (Ch. gre'likin), to vomit
 43.4

giyip, -yyip

giyi'pikin A, to keep back

yini'pikin, yini'pikin (causative), to
 make one be kept back 41.9; 60.5

giynik

gi'ynik K, gi'rnik Qar. (Ch. ginni'k),
 game 61.8

Giwičë' (proper name), Stone-Face 66.2

giwa, -gwa, -kwa

giwa'ikin K (M), giwa'tkin P (Ch. uwa'r-
 kin), to catch at 36.6; 100.12; 101.19

git, gin, gi

gi'ssa, gi K, gitča P (Ch. git, gir),
 thou 18.7; 66.21

gini'n (Ch. gini'n), thy, thine

gi'niw (Ch. gi'niw), like thee 14.5

gittat

gitta'tikin M (Ch. gitte'arkin), to feel
 hungry 35.5; 74.15

gitča

gitca'lün (Ch. gitka'lhin), leg 53.3

gi'čhin. See čh(1)

gičho'l

gičho'l (Ch. gičgo'l), above 20.1; 80.5

gin. See git

ginun

ginu'n, liñu'n (Ch. ginu'n), half, middle
 43.4

gino't-a'lo' (Ch. am-gino't-a'lo'), mid-
 day

ginu'n-niki'ta (Ch. gimi'n-niki'tä),
 midnight

gintaw

ginta'wekin M, to run (cf. Ch. gin-
 te'urkin, to flee) 36.6; 55.2

gınk

gı'нку lıñı'ykın A, gınkıça'tıkın M,
to bid welcome 64.16

gıłh

gı'łhın (Ch. gı'łhın), skin

gıłhıtča'n, carcass (literally, skin taken
off) 49.10

güm

güm, güm'ma (Ch. güm), I (subjective
intransitive) 68.13güm-na'n (Ch. gümna'n), I (subject
transitive) 12.3gümna'n čini't (Ch. gümna'n čini't),
myself

güm-ni'n (Ch. gümni'n), my, mine

gümłañ (Ch. lümñä), again 15.1

gaimať

gaima'tekın M (Ch. [Anadyr] gaima'tır-
kın), to desire 12.2; 38.4

gaimı

gaimıyo'oykın M, to be joyful 23.2
(cf. Ch. gaimıča'urkın, to become
rich)

gamga

ga'mga- (Ch. ge'mge-), every, each 34.9

ga'mga-qlawul (Ch. ga'mga-qla'ul),
every man

gatha

ga'tte (Ch. ga'ttı), hatchet 56.3

gačñın, ñačñın

gačñın, ñačñın (Ch. ña'rğın), outside
33.2

ñačñınen (Ch. ña'rğınên), world

ga'nka, there 40.10 (cf. Ch. gā'nqan,
there, quite, afar)ganka'kıla'n, a man belonging there
40.8

gala

gala'ykın M (Ch. gala'rkın), to pass
by 66.12; 84.18

gałñıl

ga'łñıl (Ch. ña'łhıl), in both directions,
in all directions 23.1

gi. See grt

gita

gita'ykın A (Ch. gite'rkın), to see
44.10

gep

ge'pekin M, to go upstream 61.7

gek (Ch. gık, gıč), oh! 33.3

got! off! 48.9 (see vus)

-gva. See gıva

ñıyo'x, three

ñıyo-š'ho'yu (absolute pl.) (Ch. ñıro'rgarı
[absolute]), they three

ñipa

ñipa'ykın M (Ch. ñıpe'rkın), to land

kukañipa'ykın (kuka-ñipaykın) M, to

take the meat out of the kettle 51.3

(cf. Ch. ere'mperkın [ere-mperkın;
e'et cooked meat])

ñıvo, -ñıvo

ñıvo'ykın M (Ch. no'orkın), to begin
33.7

ñıt

-ñıti'ykın M (Ch. -ñıtti'rkın), to get
by hunting

ılva-ñıti'ykın, to hunt wild reindeer

qata'p-ñıti'ykın, to catch winter fish
61.7; 70.10

ñıta

ñıta'ykın M (Ch. ñıta'rkın), to go and
fetch something

notantay'kın M (Ch. notanta'rkın), to

go and fetch something from the

open country, such as berries, roots,

and such like 86.8

yaxñıta'ykın M (Ch. raññıta'rkın), for
what do you come

ñıtat

ñıta'tıkın M (Ch. ñıte'erkın), to break
off, to detachimtilñıta'tıkın M, the strap breaks off,
the strap is snapped (in two) 66.8

ñıto

ñıto'ykın M (Ch. ñıto'rkın), to go
out 12.5

ñitołñ

ñitołñin (Ch. gitołñin), flank, side of meat 66.9, 16

ñinvo'q, a number of 13.5

ñay

ñā'yañ, second time 64.5

ñā'yey, two 74.11

ñā'yañ, again, the second time 64.5, 17

ñeyas'hei'ti K (allative), nečis'hei'ti (allative) P, ñiterge'ta (subjective) Qar. (Ch. ñiterge'ri [absolute]), they two 101.1, 25; 102.16

ñā'yen, ñā'nyen, that one

ñai

ñai'ñai (Ch. ñe'gni), mountain 42.2

ñaw

-ñaw- (Ch. -ñew-), woman, female (only in composition)

ĩ'npri-ñaw (Ch. ĩ'npri-ñew), old woman

tu'la-ñaw (Ch. tu'li-new), female thief

ñaw-a'kak (Ch. ñe'ekik), daughter (literally, female son) 12.3

ñaw-a'tta'n (Ch. ñeu'ttin), she-dog

ñā'wan (Ch. ñe'wān), wife

ñā'w-i-tqat (Ch. ñe'us'qāt), woman 21.4

ñaw-i-nyu'ykin (Ch. ñeund'u'rkın), to woo, to ask for a wife (literally, thou herdest [the reindeer-herd] for a wife) 12.1

ya-ñawt-i-ñā't-i-kin (Ch. rañawtĩñā'arkın), thou makest him to have the wife 13.3

ñaw-yiła'ñi-to'mgin (Ch. ñawgêłhi-tê'mgin), female cousin 82.16

ñā'čñim. See gačñim

ñan

ñā'nako (Ch. ñe'n'ku), there 70.8

ñā'nakañqo, from there 42.3

ñe'nako, there 19.10; 74.20 (see ñā'nako)

ñā'nyen, that one 13.3; ñānyat, ñā'nyayqit (*dual*), ñānyau, ñā'nyeu (*pl.*)

74.9, 10

ñanka'ken (Ch. en'ke'kin), that belonging here 70.22

ñalqıw

ñalqı'wekin M (Ch. ñelqı'urkin), to sit down upon a sledge (mostly astride) 52.1

ñiyaq

ñi'yaq (Ch. ñi'rāq), two

ñiye'ča (Ch. ñirā'čā), two times, twice

ñiyeqı'wikin M (Ch. ñireqāurkin), numeral verb

ñi'yuq, the deuce! (combined with verbs) 55.8

ñinvit

ñi'nvit, ñenve'thičñim, evil spirit 38.3

ñilñ

ñi'łñin (Ch. ñi'łñin), thong 38.6; 40.5

ñe'keł, ñeykıl

ñekeła'tekin, ñeykıla'tekin M (Ch. ñır-kıla'arkın), to feel shame, to feel fright 46.6; 82.6

ñelv

ñe'ıa (Ch. ñe'lvül), herd 21.8

ñunin-

ñu'nin- (Ch. ñu'nqin), that one (apart from the speaker) 34.7

ño

ño'vaykin M (Ch. ño'rkın), to lack something, to be suffering 33.7

ñoiñ

ñoiñin P, K (Ch. ñoi'ñin), pelvis, buttocks, tail 92.17

ñivil. See nuwil

-ñivq. See ñivq

ñıl

ñi'łñıl (Ch. ñi'łñıl), smoke

ga'ñılñen (Ch. ga'ñılñên), smoky

ñiła'tekin (Ch. ñiła'arkın), to be smoky, to feel smoky 38.1

ñiłoye'ykin (ñil-oye'ykin) M, to make a smouldering fire with plenty of smoke 74.3

niłñılqa'wikin M (Ch. ñiłñiła'arkın), to be full of smoke 74.4

li

li'li (Ch. li'glig), egg 74.10

lili

lele'lñin (Ch. lele'lhin), mitten 22.2

liła

lela'lñin (Ch. lêla'lhin), liła't (*dual*)(Ch. lile't *pl.*), eye

gaɾa'lin, with eyes 24.2

lela'shin (Ch. lêla'rgin), eyelash 32.10

lela'pekin M (Ch. lile'purkin), to look upon 13.8

yičiča'tikin A (Ch. rīčiče'erkin), to inspect 33.10

luta

luta'ykin M, to pass water 66.6

lipyui

lipyui', hood 70.5

līmñeṅə

līmñeṅə'ykin A (Ch. lūmñeṅə'rkin), to follow 17.6

liḡimmen Les. (Ch. lū'mñā), again 97.12
(cf. ḡūmlañ)

li'ḡiqar, still the less 49.1

li'gan (Ch. li'ēn), even as, as soon as 44.3

liṇat

liṇa'thiṣñin P, liṇa'thiṭñin K, parting of the hair

taḷnathisñi'nekin M, to arrange the parting of the hair 92.19

-la. See tiła

lawt

la'ut (Ch. le'ut), head 17.13

lawti-ki'lčičñin, head-band 17.13

lawti'lñin (Ch. leuti'lhin), halter 72.1

lawtime'ykin M, to shake one's head 25.6

lawtint'i'ykin K (M), lewtintitkin P, to wring the neck 46.8, 26

laqlañ

la'qlañ (Ch. le'le, læ'leñ), winter

laqlañyo'ykin M (Ch. læ'lenru'rkin), winter is coming 72.5

læ. See lo⁶læ⁶o. See lo⁶

laxt

la'xtekin M, nom. past gaḷla'xtilin, to come back 88.11

laļu

laḷoḷñin (Ch. lalo'lhin), whiskers, mustache 24.2

lo⁶, læ⁶lo⁶'ykin A (Ch. lu⁶'rkin), nom. past gaḷa⁶wlin, gača⁶awlin to find, to see 51.9lo⁶'lqal (Ch. lu⁶'lqāl), face 53.5lo⁶, læ⁶olo⁶'lon, lo⁶'olon (Ch. lolo'lhin), (woman's) breastlo⁶'o-lpine't, women's hearts fastened together 68.16

lo'wekin M (Ch. lo'urkin), to suck

lo'lo (Ch. lo'lo), penis 82.6

-lpinit, -lpinit

pini'tikin, pini'tikin M (Ch. pini'irkin), to tie (boot-strings)

alpini'tča (Ch. elpini'tkā), not tied up (when speaking of boot-strings or any other lacings of such kind) 60.1

-lpirt

pirtet'kin Pal. (A), to wring out 90.19

ly

li'vitkin P, lve'kin K (A), nom. past ga'lvilen P, K, to vanquish, to be superior to 92.20

lqain

qaina'wikin A (Ch. qaine'urkin), to shoot at 33.1

(l)qat (the whole stem is weak, but *a* is short and neutral)

qati'kin M (Ch. qāti'rkin), to go away 13.5

Ch. qati'rkin, thou goest away, thou departest 13.5

lñ

lñi'ykin A (Ch. lñi'rkin), nom. past ga'lñilin (Ch. ḡe'lñilin), to do some action (auxiliary)

a'нку lñi'ykin A, to refuse 64.16

lñi = li'ḡi (see lh) 88.11

- lh
 l'gɪ- (Ch. li'i-), known (used only in compounds)
 lɪgɪ yitɕi'ykin A (Ch. li'i l'iñirkin), to have in mind 36.7
- lhi
 lhi- (Ch. lii-, lhi-), genuine, numerous, strong, quite
 ni-lhi-nimai'enqin (Ch. ni-lhi-nimei'in-qin), a quite big one
 ne-lhe-pito'nqen, he is quite rich 22.10
 -llaiv. See tilaiv
- llaixtat. See yilaxtat
 -li. See til'i'ykin
 riyat
 riya'-vil Pal., return payment 90.22
 riya'titkin Pal. (M), to thank 90.21
 rɪkr
 ri'kriñ Pal., yike'nin K (Ch. yiki'rgin), mouth 90.12
 riri
 riri'ne Pal., white whale 90.6 (see yiyi'na)

Suffixes.

- i, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 20.4, 6. See -i
- i ([i]g), locative of nouns and verbal stems 74.10. See (i)k
- iy- (Ch. -irg-), they (3d per. pl.); the family of, the house of 19.9; 38.9
- (i)mti-, a personified animal or inanimate object 44.6; 46.7
 Valvi'mti|aⁿ, Raven-Man 12.1
- (i)t, -ti (Ch. -[i]t, -ti, *ɸ*l.), dual absolute form 17.1; 80.10
- (i)n, -(e)n, -(a)n (Ch. -[i]n, -[e], -[ä]n), absolute form 15.4; 39.1; 48.8
- (i)n, personal noun
- (i)nə(ñ) (Ch. -[i]nə(ñ)), allative of personal nouns in -(i)n
- (i)nak (Ch. [i]na), subjective and possessive form of personal nouns in -(i)n 12.7; 15.11; 16.4
- (i)na-k (Ch. -inā), subjective; possessive of personal nouns in -(i)n 24.2, 10; 25.2
- (i)nu, plural absolute form of personal nouns in -(i)n 33.3; 43.7. See -(i)n
- in-u, -in-u, plural of proper names 24.7; 45.1
- (i)nti (Ch. -[i]nti *ɸ*l.), dual absolute form of personal nouns in -(i)n 12.1; 19.5
- (i)k, -kɪ (Ch. -[i]k, -kɪ, -qɪ), locative and possessive 18.9; 19.4, 9; 21.7; 25.2; 32.1, 2; 38.4; 80.10, 13
- (i)k, -ka (Ch. -[i]k), supine (locative form of the verbal stem) 17.1, 2; 74.8
- (i)k (Ch. -gāk), intransitive subject; 1st per. sing. past; exhortative, conjunctive 18.6
- iñ, indefinite form of the adjective (in Ch. only in composition: ta'ñum-valin, Kor. te'ñin-vä-lin, the better one) 82.4
- a. See ga—a
- a, -ta (Ch. -e, -ä, -tä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3
- a, -ta (Ch. -ä, -tä), modal (instrumental of verb stem) 21.3; nominalizing indefinite form (used chiefly as imperative) 32.1
- aw (Ch. -eu). See y(i)-
- au, plural absolute 12.7; 28.5. See u
- au K, -eu P, intransitive 3d per. pl. nominalizing form, also plural adjectival 30.1; 44.2; 94.1
- ač, adverb of time, place, manner 18.10; 27.4, 5; 70.4, 14
- an (Ch. -än) 36.8. See -gan (Ch. -gän)
- (a)n. See -(i)n

- (a)k (Ch. -[ɪ]k), supine (possessive of verbal stem) 58.1
- yí'čm (Ch. yí'rin), full, contents of 43.1
- yu- (Ch. -ru-), increased action; also seasons, parts of time 13.1; 72.5
- yon, destined for (future passive participle). (Cf. Ch. -yo, general passive participle)
- yk-, (-ik-) (Ch. -rk-), present, all persons 12.1, 2, 6, 8
- yk-i. See -i
- yk-e. See -e
- yñ- (Ch. -yñ-), augmentative 72.12. (*Rare*)
- ŷ (Ch. -ŷ), exclamatory form of noun 28.9; 88.1
- ŷ (shortened i), transitive object, 1st per. sing., various tenses 84.14; 88.20
- ŷ (shortened -i and -e), intransitive subject, 3d per. dual pl., various tenses 22.8; 100.6, 12
- ŷvi- (Ch. -ivi-, -ŷwu-), increase of action 44.7
- ŷti, -eti (Ch. gti, -êti, -wti), allative 20.1; 35.6; 36.3; 43.3
- i, intransitive subject, 3d per. dual (present -yk-i, past -(g)i, future -ñ-i) 57.9; 82.17; 100.2
- i, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 18.5; 26.2; 35.1: also transitive object 1st per. sing., various tenses 25.1. See -gi
- in (Ch. -in), adjectival, material, and possessive 24.10; 25.3; 46.2; 53.3; 64.2; 78.1
- in- (Ch. -in-), demonstrative and interrogative pronouns, compound form 34.5, 7
- in (-in), dual -inat (-inat), *pl.* -inau (-inau) (Ch. -in, *pl.* -inet), transitive object, 3d per. (with the subject 3d per. sing.), present, past, exhortative; future, conjunctive 18.8; 19.2; 46.4; 94.2
- inañ (Ch. -ineñ), instrument, means of 37.9; 38.1: verbal noun, abstract action 30.7
- in-u, *n.* See -in-u
- ik- (-yk-) (Ch. -rk-), present all persons (sing. dual) 57.9
- i-gi (Ch. -i-git), 2d per. sing. nominalizing form of verb, and conjugated form of noun 60.2; 82.8
- i-güm (Ch. -i-um), 1st per. sing. nominalizing form of verb, and conjugated form of noun 17.7; 30.1; 47.5; 60.5
- (E)n. See -(i)n
- e, intransitive; 3d per. pl. (*present* -la—yk-e, *past* -la—(g)e, *future* -la—ñ-e) 12.6; 80.11; 82.1
- e'pu (Ch. -ŷpu, -êpü, -güpü), ablative, only in Kor. II
- wi. See -wgi
- wgi, vvi, Wi, plural after final vowel 22.4; 25.4; 42.7; 50.7; 66.18
- u, plural absolute form after final consonants 28.5; 44.2, 3
- u (Ch. -u), designed for (post-position, both verbal and nominal) 15.10; 20.2; 38.1; 101.6
- u- (Ch. -u-), to eat something 30.2; 46.10
- pil K, P, -pi Pal. (Ch. -pil), diminutive 23.7, 8; 78.7
- piliñ, pila'qu, diminutive, mostly of endearing sense 17.2; 22.7; 74.8
- vvi, *n.* See -wgi
- mík (Ch. -mík), 1st per. dual pl.; intransitive subject; past exhortative; future conjunctive; transitive object; all tenses 26.7; 29.9; 64.16
- ma K, P. See a'wun—ma, ga—ma

- mu'yi *dual*, -mu'yu *pl.* (Ch. -mu'ri *pl.*), verbal suffix; 2d per. dual and plural; intransitive subject, nominalizing past and present; transitive object, nominalizing past and present 29.6
- t Les. (abbreviation of -ta), instrumental 97.5
- tık (Ch. -tık), 2d per. dual and plural; intransitive subject, transitive object 13.2; 27.1
- ta. See ga—a
- ta, -a (Ch. -tä, -e, -ä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3
- ta, -a (Ch. -tä, -ä). See -a, -ta
- ti. See -(i)t
- tul (Ch. -tul), piece of, part of 92.11
- tvat- (Ch. -tvæt-), causative of "to acquire some quality" 13.2
- tvi- (Ch. -tvi-), to acquire some quality 13.2
- tč(in) (Ch. -tk[in]), point of (absolute form) 57.1
- tčññ, numeral iterative 54.5. See -če"
- tča (Ch. -tkı), transitive subject; 2d per. dual and plural of various tenses 23.4, 7, 8
- tča (in negative stems ending in *t* with the suffix -ka; change -*tka* to *tča*) 13.1
- tču K, -tku-P, Les. (Ch. -tku-), increased action, long duration 13.6; 96.1; 97.18; 101.11
- tčutču. See čuču
- tk- P, Pal., present, all persons 90.15; 92.19. See -yk-
- tku- P, Les. See -tču K
- s P, intransitive subject, 3d per. dual and plural 101.18. See -ı v.
- ssaⁿ, passive participle 96.6. See -laⁿ
- s'h- (Ch. -rg-), 3d per. (personal pronoun) sing. and pl.; possessive form of personal nouns 28.7
- s'qiw- (Ch. -s'qiu-), unity of action 64.25. See -lqiw-
- č, -ča, K. See -če P
- čiku (Ch. -čiku), within (post-position) 16.10
- čikoitiñ (Ch. -čiko'wtı), into 15.2
- čaⁿ (Ch. čeⁿ, -čın), adjectival, mostly comparative 30.7
- čaⁿ, verbal noun 76.2, 19
- če P; -ča, -č, K (Ch. -če), numeral iterative, adverbial iterative 53.2; 92.19
- ču-, 27.7. See -tču-
- čuču, tčutču, great increase of action 59.7
- čh-, 28.7. See -s'h-
- čñ(in) (Ch. -čh[in]), emphatic form or definite form 15.8; 17.2
- n (abbreviation of -gan), *dual* -nat, *pl.* -nau (Ch. -n [abbreviation of -gin]), transitive object, 3d per. past exhortative, conjunctive 18.2
- n(i)- P. See y(i)-
- n(i)-. See y(i)-
- nau. See -n
- nat. See -n
- nan (Ch. -nan), personal pronoun, subjective 17.5
- nu (Ch. -nu), designed for (after final vowel), 86.9, 11
- nv- (Ch. -nv-), verbal noun, abstract action 31.3
- nki. See -ñki
- nko. See -ñqo
- n'aqu (Ch. -yñ), augmentative 12.2
- k, locative, subjective
- k (Ch. -k), intransitive subject, 1st per. sing., past exhortative, conjunctive 16.8
- ki. See -(i)k

- kñ, allative form of personal nouns and pronouns 29.2; 74.22
- kŷ-laⁿ, -kŷ-lin. See a—kē-lin
- kē-lin, -kŷ-lin, -kŷ-laⁿ. See a—kē-lin
- ka (Ch. -kā). See a-ka (Ch. e-kā)
- ka (Ch. -ki), supine 40.2. See (-i)k
- ki. See a-ki
- kin (Ch. -kin), pertaining to (adjectival) 60.4; 66.11; 70.22; 76.17
- qačē. See -qal
- qal, -qačē (Ch. -qal, -qač, -qačā), by the side of, close to
- meñqañqačē, from what side, wherefore 16.1
- ñanikañqalai'tñ, to his side 100.8
- qin. See nī—qin
- qinau. See nī—qin
- qinat. See nī—qin
- qu, nominalizing present, all persons 18.10
- g, * locative, subjective 19.3. See -k
- gītñ(in). See -geñ(in)
- gičñ(in). See geñ(in)
- gin, *dual* -gīnat, *pl.* -gī' nau (Ch. -gin, *pl.* -gīnet), transitive object, 3d per. all numbers, with the subject 1st and 2d per. past exhortative 74.1
- gan (Ch. -gān), transitive object, 3d per. sing. past exhortative, conjunctive 20.7
- gi (Ch. -gi), intransitive subject, 2d and 3d per. sing.; transitive object, 1st per. sing.; various tenses 22.1; 27.3; 47.9; 84.25; 90.21
- gi (Ch. -gi, -git), intransitive subject, transitive object, 2d per. sing., various tenses 16.7; 21.4; 84.24, 27
- (g)i. See -i
- gi. See -i—gi
- gis P, intransitive subject, transitive object, 2d per. sing., various tenses 101.12. See -gi
- gi'niw (Ch. -gi'niw), a group of, a number of 70.10
- ginkī, -gi'ñki, to the foot of 21.7 (cf. utti'gi[ñ], the foot of a tree)
- gi'nka, under 13.6 (cf. Ch. -gi[ñ], the base or foot of something)
- gi'nko, -gi'ñko, from the bottom of 53.3 (cf. ətigič'ñgüpü, from the foot of the tree)
- (g)e. See -e
- geñ(in), -gītñ(in), -gičñ(in) (Ch. -gīrg[in]), verbal noun, abstract 18.1; 20.9; 47.2
- vi'yage'ñin (Ch. vē'irgin), death
- geñē'ti, to the bottom of 40.9; 41.5
- gum. See -i-güm
- ñ. See t(a)—ñ
- ñ-. See ya—ñ-, ya—ñ-
- ñi. See -ña
- ñivo-. See -ñivo-
- ñin, *dual* -ñinat, *pl.* -ñinau (Ch. -ñin, *pl.* -ñinet), transitive object, 3d per. future 27.1; 39.10
- ñinau, *pl.* of -ñin, *q. v.*
- ñinat, *dual* of -ñin, *q. v.*
- ña, -ñi (Ch. -ñi), absolute form 22.4; 28.6; 43.2; 64.3
- ñat (Ch. -ñet). See y(i)-
- ñ-i. See -i
- ñit (Ch. -ñit), duration, space of time, season 31.10
- alañit (Ch. ele'ñit), summer season
- ñ-e. See -e
- ñivo-, -ñivo- (Ch. -ñño-), inchoative (cf. ñivo'ykin, to begin) 38.1; 39.3
- ñki, -nki, adverbial demonstrative and interrogative 25.6; 26.3
- ñqo, -nko, ablative (cf. Ch. -nqo, only in adverbs) 33.4, 7; 53.3
- lī Qar. See -la-, -lin, -linau, Kamen. 96.16, 18, 20
- lin (Ch. -lin), adjectival (only in compounds) 82.13

-la- plural of verb, all tenses and persons 12.6; 16.9; 22.5; 23.4

-la-yk-e. See -e

-la-(g)e. See -e

-la-n̄-e. See -e

-lat- (Ch. -let-), increased action, long duration, frequentative of action 18.1; 53.1

-la^en (Ch. -lin, -le^en), adjectival 44.3, 4.10; 45.3; present participle 52.5; 57.9; used for, destined for 50.1

-lin. See ga—lin

-linau. See ga—lin

-linat. See ga—lin

-lk- Qar., present, all persons 95.16.
See -yk-

-lki, 3d per. plural, present and past (nominalizing) 96.16, 18

-lka! P. See lqa! K

-lqi Pal., nominalizing past 90.1, 10, 11

-lq(an) (Ch. lq[ān]), place abundant with mimlrlqan (Ch. mimlrlqān), place abundant with water, swampy ground

-lq(an) (Ch. -s'q[ān]), top of nānkalqan, the top of the 78.15

-lqa! K, lka! P (Ch. -lqāl), designed for lo^elqa! (Ch. lu^elqāl), face (designed for being seen) 53.5; 96.19

-lqiw- 57.7. See -s'qiw-

Prefixes.

ma'n-, superlative

a'wun—ma K, e'wun—ma P, comitative 100.14. See ga—ma

a—ka (Ch. e—kā), negative, verbal and nominal 13.1; 51.7; 80.12

a—ki (Ch. e—ki), negative (used as a noun) 24.8

a—kē-lin, a—kī-lin, a—kī-la^en, negative, verbal and nominal 70.24; 74.26; 76.21

a^en- (Ch. ā^en-), transitive subject, 3d per. dual pl. exhortative 38.4

y(i)- P (Ch. r[i]—) (both *medial*), transitive 15.7; 18.2, 8; 36.5: causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)

y(i)—aw (Ch. r[i]—eu) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)

y(i)—ñat (Ch. r[i]—ñet) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(i)— (*initial*)

ya- See sa-

ya—ñ- (Ch. re—ñ-), future 12.3; 13.3; 30.2, 5; 33.1; 38.5; 60.5

ya—ñ- (Ch. re—ñ-), optative 44.8; 64.15

ina- (Ch. ine-), pronominal, transitive (thou, he, you — me) 33.1; 41.5; 88.9: transforms the transitive into intransitive 49.4

m(i)- (Ch. m[i]-), 1st per. sing. exhortative 13.5; 29.7; 56.1

mit- (Ch. mit-), 1st per. dual pl., present, past 16.9; 21.4

missa- (Ch. mirre-), cf. min-sa (Ch. min-re) 16.9; 40.8 (sa = ya, prefix of future)

min- (Ch. min-), 1st per. dual pl. exhortative future 22.5; 33.6

t- (Ch. t-), 1st per. sing. 12.3; 16.2

t(a)—ñ (Ch. t[e]—ñ), to make, to create, to construct (ta probably abbreviated from taik TO MAKE)

gatu'veñlinau (ga-t-uive-linau), they constructed a raised platform 13.4; 50.6; 55.4

sa- (= ya-), prefix of future 16.9; 40.8

nī—qin, *dual* nī—qinat, *pl.* nī—qinau (Ch. nī—qin, *pl.* nī—qinet), adjectival quality 64.24; 88.3; 90.7: verbal, 3d per. subject, nominalizing present 25.5; 66.3; 74.12

nı—qıнау, *pl.* of nı—qın, *q. v.*
 nı—qınat, *dual* of nı—qın, *q. v.*
 na- (Ch. ne-), transitive subject, 3d per.
pl., present, past, future 22.7; 40.3, 5;
 64.17; 78.17
 nina- (Ch. nine-), nominalizing present,
 transitive subject 46.10; 60.6, 8, 9
 qa-, q(ı)- (Ch. qä-, q-), exhortative, 2d
 per., all numbers 13.2; 21.10
 ga—a, ga—ta P (Ch. ge—ä, ge—tä),
 comitative 37.3, 7: nominalizing past,

indefinite form (used chiefly as im-
 perative) 30.3; 31.8; 35.6
 ga—ma (Ch. ga—ma), comitative 100.13
 ga—lin (Ch. ge—lin), possession 24.2, 3;
 50.2
 ga—lin, *dual* ga—linat, *pl.* ga—linau
 (Ch. ge—linet), nominalizing past,
 3d per.; intransitive subject; transi-
 tive object; adjectival absolute form
 13.2; 14.3; 15.1
 ga—linau, *pl.* of ga—lin, *q. v.*
 ga—linat, *dual* of ga—lin, *q. v.*

ENGLISH-KORYAK STEMS.

above, ġičho'ł
 actual, real, ipa
 actually, yep
 Adam's apple, qamätčä
 adorn, to, kali
 afraid, to be, aqa
 afraid, to feel (before some supernatural
 being), yimgumğ
 after that, ora'wucak
 afterwards, yawal, va'yuk, quli (?), (some
 time) ti'ta
 again, i'nnik, ġü'mlañ, ñay, ġi'g'mmen
 ah, ann
 all, am, im
 all right, a'nau, awwa', atau'-qun, mal,
 qai'lim
 almost, kımak
 alms, aiv
 also, a'kyel, op, ne'm'ek
 although, qa'wun
 altogether, qonp
 and so, a'naqun
 angry, añnen, kumat
 annoy, to, vitkit
 another, a'łva, va'sqiñ, qut
 antler, yinn
 anus, vālel
 appear, to, iwini, inini, peye
 apply, to, pčep

armpits, čičhi
 arrow, maqmi
 as long as, aia'ñač
 as soon as, kičič, ġ'gan
 ask for, to, wañlā
 asunder, yanya, maña
 at least, ayikvan
 attack, to, peny
 aversion, to feel, paivak
 aware of, to be, vałom
 awful, awfully, añaika
 awkward, awkwardly, alait
 axe, a'al

bachelor, yanya
 back, qapte
 back, on one's, wu'ssñ
 backbone of fish, a'em
 bad, aqa
 bag, ağım, (small) čaiuč
 bald-headed, im
 band, kilt
 bandolier, vaxgł
 bar, to, yip
 be, to, it, (auxiliary) -tva
 become, to, nał
 bed, kaw
 begin, to, ñivo
 behind, yawal

- being, -tva
 berries of *Rubus Arcticus*, payitt; of
Rubus chamaemosus, yittit (see *cloud-
 berry*)
 better, mal
 between themselves, es'he'lvĩñ (see
 es'h = ačh, they)
 big, main, qulu'
 Big-Raven, quyqiy
 bird, little, pičiq
 birth, to give, kmiñ (see *bring forth*)
 birth-feast, to arrange, takno'nekin
 bite, to, -ygu
 blame, to, ayiw
 blockhouse, uiv
 blood, mul
 blubber, mitqa
 blubber bag, float, pug
 boast, to, taitiñičat
 body, uwi'k
 boil, to, pug
 boiled water, apa
 bone, attam
 boot, atv, plak
 boot-string, plak
 boots, to put on or take off, plak
 brandy, miml
 bread, kle'wā (from Russian)
 break, to, čim
 break off, to, ñitat
 break open, to, yičimaw
 breast, woman's, lō⁶
 breath, -wyi
 bring, to, yat
 bring forth children, to, -yito (see *birth*,
to give)
 bring in, to, yatv
 bright, ečh, qes'h
 broth, apa, ipa
 brother, yičamyi
 bubble, čilila
 bubble, to, pug
 bumblebee, yuqy
 bundle, kiłt
 burn, to, qanga
 bury, to, ulwu
 bustle, to, večat
 busy one's self, to, večat
 but, a'wun, yaq
 buttocks, ñoiñ
 cache, ulwu
 calf, qai
 calico, maniy
 call, to, aiñaw, qoqla
 call out, to, kumñ
 cap, pa'nqa
 carcass, gylh
 care, do not, am
 caribou, elv
 carry, to, imti
 carry away, to, yilaxtat
 carry out, to, tinałat
 carrying-strap, imti
 carve, to, kali
 catch at something, to, alhal, giva
 catch fish with small round net, to, čelp
 catch winter fish, to, ñit
 cave, ağıñ
 caw! (raven's cry), qo'oiñ
 cease, to, ankaw
 chamber-vessel, ača
 charm, small wooden, iklañ
 cheek, cheek-bone, alp
 cheer up, to, anya
 chew, to, yału
 choking, to be, qaqłā
 chop fine, to, qayiču
 chop off, to, upti
 clatter, wushis'h
 cleft, čim
 cliff, enm
 close by, čeim
 close to (*adv.*), eñyei'ña
 cloth, maniy
 clothes, kimi'ta
 clothing, tañataw
 cloud-berry (*Rubus chamaemosus*), yittit

- club, big, qulu'
 coal, wülk
 coast, down the, attä^syol
 coat, kum'
 coccyx, čitča
 cold, to be, iskuła'tikin
 cold, to feel, qatmaw
 collar-string, (l)inn (under inn)
 comb, pi'pip
 combination-suit, qalñe
 come, to, tiła
 come back, to, laxt
 come home, to, ya
 come out, to, iwini
 common sense, anñen
 compassion, yaivač
 consent, I, i'nmi-qu'nüm
 consume, to, yu (nu)
 contemporary, yishi
 contents, yiss
 cook, apa, kuka
 cormorant, ivvalu
 corner (of a bag, of a shed), veło
 cough, to, tayyeñ
 count, to, yilñ
 country, nuta
 cousin, yełh
 cousin, female, ñaw
 cover all around, to, aimak
 coverlet, iniyi
 cow, koroṛwa (from Russian)
 crack, within
 create, to, taik
 cross-beam, ulqa't
 cross-pole, ki'svač, (between sleeping-places) čot
 crucifix worn on neck, -(l)i^enn (under i^enn)
 cry, to, qalñaią
 cud, yału
 cut, to, čvi
 cut into bands, to, šv
 cut navel, to, kił
 daddy, tata
 dance the ritual dance, to, mīła
 dark, wus'q
 darkness, wus'q, vulq
 daughter, ñaw
 dawn, to, ečh
 dawn, ečh, vant
 daylight, ašlo
 death, vi^sya
 deceive, to, tayiñtinuñ
 define, to, yiyi
 deny, to, ankaw
 descend, to, takyat
 desire, to, tayyañ, gaimat
 destroy, to, (-t)ku
 detach, to, akmitkat, ñitat
 deuce, the, ñi'yuk
 diaper, mač
 diaper-string, mač
 diarrhoea, to have, poxła
 die, to, vi^sya
 difficulty, with great, mał
 dig, to, ulwu
 directions, in both or all, galñıl
 directions, to different, maṇa
 directly, straight on, tñaw
 dirty, to grow, to soil itself, aqačñ
 dish, kama
 distance, far off, eč
 divination, divining-stone, an'a
 do something, to, yit, (auxiliary) lñ
 dog, a^stt
 dog, female, ñaw
 dog-shed, a^sttayan
 door, tıı
 down river, attä^syol
 drag-net, kañat
 draught-hole, to cover side, čink
 dress, iss
 dress (mostly female), keykey
 dress one's self, to, tañataw
 dried meat, pa
 drink, to, iwgiči
 drive in, to, yp

driving, yaqañ
 drum, ya'yay
 drum, to beat the, iłutçu
 dry, to, pa
 drying-pole, tamkał

each, gamga
 early, i'na^s
 eat, to, awyi, yu(nu), ču
 eat cooked fish, to, a^s
 egg, li
 eh, če
 elated, to feel, añinmılat
 emperor, tiyk
 end, a'ččrč, op, tənnav
 end, to, qonp
 enough, in'ač
 enter, to (mostly the sleeping-house),
 yałq

enter, to, talqiw
 Envious-One, paivak
 envy, to feel, paivak
 envy, to, akin
 ermine, imča
 even, -qun
 even as, li'gan
 evening, vulq
 every, every man, gamga
 every time, all the time, am
 every time again, kyt
 everywhere, e'wlañ
 evil spirit, ñinvi
 excited, to grow, thi paw
 exclusive, am
 excrement, excrement-net, a^sl
 extinguished, to be, vaññe
 extra, payğč
 eye, eyelash, liła

face, lō^s
 fall down, to, ayat, inñat, pitk, pi's'q
 family, yiss
 far, yawa, eg
 fastened, to be, ap

fat, ač, ača
 father, eL, appa
 father-in-law, maṭa
 fawn, qai
 feed, to, awyi
 feed the fire (with sacrifice), to, inalıvat
 female, ñaw
 fence, wooden, uiv
 fetch, to, yat, -(y)et (under et)
 fetch, to go and, ñita
 fetch water, to, aim
 fill, to, yiss
 find, to, lō^s
 finger, yilñ
 finish, to, plitçu, tənnav, qonp
 finished, it is, op
 fire, miłh, qanga
 fire, to make, uyi
 firelock, miłh
 first, at, yañot
 fish, enn
 fish, cooked, a^s
 fish, dried (chiefly dog-salmon), taiñat
 fish, winter, qatap
 fish, winter, to catch, ñit
 fish with drag-nets, to, kañat
 fish-tail, awulpel
 fist, kułak
 fit, to, yipat
 fit in, to, pčep
 flame, qanga
 flank, side of meat, ñitołñ
 flipper, a^spa
 float, pug
 flood, to; to cover something with water,
 ta
 fly, to, yiña
 fly-eggs, aikip
 follow (the river, the road), to, (-i.i)
 follow, to, lımñana, yaṭal
 follow (some road) in full length, to, -yya
 food, taiñat, pilñ
 foot, to go on, vaičit
 force one's self on, to, ewgupaṭ

fore, front, yəŋot
 forefinger, veļ
 foreigner, tumk
 foreleg, yəŋot
 forget, to, yithewat
 fork, vi'ļka (from Russian)
 fork, forked twig, oļñaq
 former, pa'nin
 fox, yayol, taťol
 Fox-Man (used in tales), kotha
 freeze, to, annim, qit
 frequently, va'čan
 friend, tumg
 fright, to feel, ñe'keļ
 frightened, to become, čeñ'ačet
 fringe, fringed, astt
 from this time on, am, a'mlĩn-van
 front side, to the, yaina
 Frost-Man, annim
 frozen ground, qit
 future time, of, pani'ta

game, gıynik
 gather together, to, umaka
 genuine, taqĩn, lhi
 get, to, -(y)et (under et).
 get by hunting, to, ñit
 get out, to, -yitot
 girl, O! O woman! ılla'
 give, to, yil
 glove, yilħ
 glue, iñ
 gnash (one's teeth), to, yıpıťav
 gnaw, to, čičhu, koľo
 go and fetch, to, ñita
 go away, to, (l)qat
 go out, to, ñitot
 go out of house, to, ya-nto'-ykin
 go through, to, veťho
 God, añañ, -tvə
 good, tañ, maļ
 grandfather, appa
 grandmother, an'a
 grass, vi^eyai

grooved (hammer), kılv
 grope in the dark, to, tayiliñ
 guest, to come as, yamkiči
 gull, yaqyaq
 gums, yinnim

habitation, summer, ala
 hair, čh(ı)
 hairless, im
 Hairless-One, čh(ı)
 half, čvi, ğınun
 halloo! añe', wayo'
 halloo, friend! mai, amei'
 halter, ļawt
 hammer, iron, taľa
 hammer (chiefly of stone), yıpañ
 hammer, grooved, kılv
 hand, ming
 handle, yekui
 hang upon, to, yopat
 happens, so it, če'meč-e'en
 hard, kim, qim
 hardly, maļ
 harm, to, tawitkini'ykin
 hastily, avi'ut
 hatchet, ğaťa
 hate, to, aqann'
 haul, to, a⁸ya, yina
 havoc, to make, tawitkini'ykin
 he, his, that one, en
 head, ļawt
 head-band, kılť, ļawt
 hear, to, yit, vaľom
 hearth-stones, paľavğ
 hearts, women's, fastened together, ļo^e
 heaven, iya⁸
 heavy, paña
 heedless, headlong, as'ka'čikilin
 help, vinyat
 herd, ñeļv
 herd reindeer, to, qoya
 here, wutc
 here! vus, qage'
 hide, to, yiyilpat, pıs'q

hit, to, iy
 hold, to, yinn*, enaaye
 hole, qoqlō
 hood, lipyui
 hoof, atvai, vag
 hook, čayı
 house, ya (in composition)
 houseful, yiss
 house-top, ya
 how is he? ame'yaq = a'me-yaq
 how much, ta^{gy}
 hunger, pilh
 hungry, to feel, gittat
 hunt wild reindeer, to, ñit

I, my, mine, myself, güm
 I do not know, am
 ice on frozen sea, upright blocks of, ayiyai
 ice-hole, aim
 image, vyı
 immediately, just then, a'wwi
 impossible, qiyım
 in a good manner. See *well*
 in the same place, ennan
 increase of action, yat
 indeed, really, ipa, i'nmi-qu'nüm, e^gen,
 o^gnnen, ča'myeq, čemya'q, qai'gut,
 qačık
 inspect, to, yičičat, liła
 intermediate, vithiy
 interval, vithiy
 intestines, qalaıv
 iron, pılvınt
 is it not, ma'či

jacket of broadcloth, pałto
 jealous, to grow, čintaw, kinčat, qanñi
 joint, nıqup
 joyful, to be, gaimı
 jump, to, pinku
 jump off, to, činkaitat
 jump out, to, thait
 just now, akıla^gč

keep, to, yawa
 keep back, to, giyip
 kettle, kuqa
 kick, to, aqte
 kick with one's feet, to trample half-
 scraped skin, apt
 kill, to, ĩm
 kill wild reindeer, to, elv
 knife, vała
 knife, woman's, pa'quı
 know, to, to understand, yeyoı
 know, to, vałom
 know, I do not, qo'
 known, lh

lack something, to, ño
 Lamut tribe, qoya
 land, nuta
 land, to, ñipa
 laugh, to, ačačhat
 laugh loudly, to, kjt
 laughing-stock, ataş'h
 lazy, kawič
 leather, sole, qulta
 leave, to, peła
 leave (some part), to, yinu
 leave in open, to, mai
 leg, gıtča
 letter, kali
 lick with tongue, to, čı
 lie down, to, yılteł, -tlı
 lie flat, to, pıs'q
 lie on side, to, ayıčna
 lie, to tell, tınmat
 light, qes'h
 light, to be resplendent with, mımteł
 light of foot, in
 likewise, e'nkita, op
 live, to, kiyulat
 live in joy, to, yinnaw
 live together (in one house), to, yaip
 living one, kiyulat
 living thing, ilu
 load left in the open, mai

lonely, to feel, paivak
 long, iwł
 long ago, ai'nun, ti'ta
 look back, to, taɣaɭnɪla
 look for, to, yiči, ɣnayɣy
 look in, to, yivinañ, was'v
 look upon, to, liɭa
 loose, to let or get, viyiw
 loud, is'h
 louse, mi'mil, mɪ
 love, to fall in, qaleip
 love, to make, aɣinñi

magpie, vakıth
 make, to, taik
 make soup, to, apa
 male, qlik
 mamma, mama (probably from Russian)
 man, o'ya, qɭawul, qlik
 many, i'n'ač
 marlin-spike, yis
 mate, tung
 meantime, and, qačın
 measure, to, ɣenm
 meat, cooked, ɳoɣ
 meat, to take, out of kettle, kukañpa'y-
 kin (see *kettle*)
 meet, to, yaına
 mere, am
 metal, pɪlvınt
 mid-day, ɣınun
 middle, vıthiy, ɣınun
 midnight, ɣınun
 Milky Way, čigai
 mind, common sense, anñen
 mind, do not, am
 mind, to have in, lh
 mitten, lili
 monster, monstrous, yent
 month, yił
 moon, yił
 morning dawn, ɣčh (see *dawn*)
 mortar, tobacco, kipl
 mother, ɭ

mountain, ñai
 mouse, pipik
 mouth, čik, rıkr
 move, to, iɭu
 move on, to, yali, taɣaɭ
 much, too, kɪt, nime'
 mucus (nose), viɭi'e'yñ
 mustache, ɭaɭu
 myself, činit

nail, vag
 nail-point, vag
 namely, mi'qun
 navel, kił
 nay! oh, well! a'ɭimiñ
 near, close by, čeim
 neck, (l)inn (under inn)
 necklace, -(l)i'enn (under inn)
 needle, titi
 nevertheless, at least, ayi'kvan, yaq
 new, tuy
 news, to bring, ɣshipat
 night-time, in the, nıki
 noise, to make, quli
 noiselessly, male'ta
 nose, i'eñ
 nostril, e'ñval
 not, iɣu't, ui'ña
 not, I will, qayem
 not as yet, yep
 not long ago, wɔt
 notch, to, kılɣ
 notwithstanding, vi'yañ
 now, ačhi, -yaq
 now, and, ma'čči
 now, just, vɣeth
 now only, wü'e'tču
 now, then! ki'tañ
 number of, a, ñinvo'q
 numerous, i'n'ač, lhi
 odor, aig
 off! got!
 oh, toq, ɣek

oh, there! e⁸n
 oh, well! e⁸n
 old, inp
 old, to grow, palqat
 old woman, ñaw
 one, Ennan
 one, single one, qun
 one to each (of the two), am
 one's self, uwi'k
 one time, e'enač, qun
 one — another, ya — ya
 only, am, yep
 open mouth, to, wañlat
 openly, o'ya, čęčve
 other, qut
 outside, gačñin
 own, uwi'k, činit

pack-reindeer, muu
 pack-sledge, muu
 Painted-Woman, kali
 palate, qanya
 paper, kali
 part, some, čumkup
 parting of hair, lñat
 pass a day, to, sa'lviv (see *spend*)
 pass the night, to, tkiw
 pass by, to, ga'la
 pass over (sea, river, cliff, etc.), to, i⁸y
 pebbles, small, čigai
 Pebbly River, čigai
 peck, to, i⁸ñ, tñp
 peep out, to, cep-ñito'ykin
 pelvis, ñqin
 pelvis-joint, čitča
 penis, ača, lo'lo
 people, yamk
 perhaps, pa'la
 piece, čvi
 pierce (by pecking), to, yiviv
 pierce, to, qatv, qoqlq
 pilfer, to, ko'ha
 pillow, čot
 plate, to'elka (from Russian)

platform, raised, uiv
 play, to; plaything, uyičvat
 please somebody, to, va'leñaw
 pocket, karmā'n (from Russian)
 point, i⁸ñ, op
 pointed, isv
 Polygonum viviparum, root of, a'wyek
 porch, ya
 pound, to, ta'la
 praise, to, to cheer up, anya
 pregnant, to become, vāmya
 prepare, to, ŋenm
 presence, in the, ya'ina
 present, at, yishi
 pretend, to, ewgupat
 prick one's self, to, oip
 pricked, to be, isv
 probable, it seems, mal
 provisions, travelling, inu
 pudding, yilk
 pull with violence, to, kit
 punish, to, yigil
 pursue, to, va'laikila
 push off, to, yiv
 put on, to, yip

quick, i'na⁸
 quickly, in haste, avi'ut
 quid, ya'lu
 quietly, male'ta
 quite, very, awnu'p, u'nmi, lhi

rain, muqa
 raven, va'v
 Raven. See *Big-Raven*.
 real, actual, ipa
 really, čemya'q, qačik
 rear, in the, ya'wal
 rebound, to, činkaitat
 recent, ass
 recover senses, to, čhičañaw
 refuse, to, ankaw, lñ
 reindeer, qoya
 reindeer, pack, muu

reindeer, wild, elv
 reindeer-breeder, čawčuwa
 reindeer-mane, pełhino'łñin
 remainder, payoč
 rest, to, paña
 return payment, riyat
 revive, to, ayu
 rich, to grow, pito
 rip open, to, yičimaw
 rise, to make, puğ
 river, va'iam
 road, čet
 roast, inay
 roast (on flat stone), to, paławg
 rob, to, itča
 roll, to, kuł
 root, Root-Man, tatka
 round, kuł
 ruff (fish), titi
 run, to, -ykił, gıntaw
 Russian, miłh-

 said, he, e'wañ
 saliva, viłi'yñ, kitča
 salmon, dried, tawał (see also taiñat)
 sand-spit, e'rgiñ
 say, to, iw
 scar, vačap
 scold, to, aqit-aña, kitaiña
 scrape skins, to, yiv
 scratch with nails, to, vag
 sea, añaqa
 seal, ringed, vi'tvit
 seal-oil, vałi
 seamstress, awa-nñi
 seashore, ačhiñ
 seaweed, edible, mi'čñoł
 second time, ñay
 secretly, vin'v
 see, to, gita, lo^o
 seek, to, enayey
 seems, it, iw, qa'ñu'n
 self, uwi'k
 self, one's, činit

send, to, tñiv
 separately, yanya
 settlement, nim
 several, ta^{ey}
 sew, to, yağıt, tñi
 sew well, to, awa-nñi
 shadow, vyil
 shake (one's coat, snow off), to, teula
 shake head, to, lawt
 shaman's assisting spirit, añañ
 shaman's stick, ilu^{ep}
 shamanism, to practise, añañ
 shame, to feel, ñe'keł
 sharp, isv
 sharp end, op
 shell, milya'q
 shell-fish, kılka
 shine full, to, ečh
 shirt, maniy
 shoot at, to, lqain
 shoulders, čenpinm
 shout, to, pis'vič, kumñ, qoqla, quli
 shovel, wulpa
 shovel snow, to, a^{elm}
 show, to, peye
 shred, miyimk
 shriek, to, kyt
 silver, čerepro (from Russian)
 since (*adv.*), ass
 since, as long as, aia'ñač
 sinew thread, to prepare, ilñitat
 sing, to, quli, giyačča
 single one or time, qun
 sister, čakeť
 sit, to, -tvagał
 sit down on sledge (mostly astride), to, ñałqiw
 skilful, tami'nñi
 skin, nałh, gılh
 skin, inner, yipn
 skin, to, yivan'ñi
 skin, to peel off, vanñat
 skip, to, otna
 slaughter reindeer, to, qoya

sledge, covered, qaya'n (literally, rein-deer-house)	stand, to, tvit
sledge, driving, uya'tik	starve, to, pilh
sledge-load, i'nañ	state, to, yiyiw
sleep, sleepy, kawič	steal, to, tułat
sleep, to, yilqat	step over, to, čančis'qu'ykın
sleep (well), to put to, tañ	step-father, t̥ata
sleeping-room, in the, yałq	stick, utt
sleeping-tent, iniyi	stick, to, akmitkat
slide, to, yali	still, yaq, yep
slime, wapis'qa, vapis'qa, kītča	still the less, l'igıqar
small, pl, qai	stingy, ałña
smell of, to, t̥k	stir, to, ilu
smoke, ñl	stone, vugv
smothered, to feel, peik	Stone-Face, vugv, ĞIWİLE'
snare, enat	stone-pine, qas'v
snares, to spread, yitiwat	stone-pine nut, ni'klı
snore, to, enkaya	stones, flat, paławg
snow, äñl	stop, to, nuwil
snow soaked with urine, ača	stop up, to, yıp; (smoke-hole) t̥omñ
snowdrift, añlm	stopper for roof-hole, t̥omñ; (in roof or wall) qalt̥enñ
snowshoe, snowshoe-string, tig	store, to, yumkaw
snowstorm begins, vüyał	storehouse, aia; (elevated) ma'mi
so, a'naqun	storehouse gable, mi'ñiñ
soar, to, yiña	storeroom, rear, tinu; (within the outer tent, rear) yinu; (underground) ulwu
soft, yiyk	stow, to, yumkaw
some one, niyk	straight, veth
something, to do, niyk	straight on, t̥añaw
son child, kmiñ	stranger, tumk
soon, i'nañ	strangle, to, yıpykałā; (one's self on a forked twig) ɔłñaq
spend (a day), s'alviy; (the night), tkiw	strap for carrying, imti
spend, to, to destroy, (-t)ku	stretch, to, tvet
spirit (supernatural), kaṃak	stride, vaqyiy
spit out bones, to, attañm	stride over, vaqat
splash into, to, pewiwa	strike, to, t̥ala, (y)kılı; (A) kılıu
split, to, şv	strong, qatv, lhi
split in two, to, kaggup	successful, qatv
split lengthwise, to, -yya	such a one, iñi'nñin
spoil, to, tawitkiñi'ykın, k̥oṭa	suck, to, nałp, l̥oñ
spotted, kali	suffering, tañl, ño
squeal, to, tawtawat	summer, ala
squirt, to, piwya; (upon something), epetčayta	sun, tiyk
stab, to, t̥iñp, qatv	

sunset, vułq
 superior to, to be, l̥y
 supernatural spirit, kamaḱ
 surplus, .payoĉ
 swallow, to, titkat

tail, ñoĩñ
 take, to, akmit
 take away (by force), to, itĉa
 take (it) on back, to, imti
 talk, miḡimḡ
 tassel, miyimk
 taste of, to, ĉaĉa
 taste of excrement, to, aḑ
 taste well, to, ĉoproḡ
 teach one a lesson, to, yigil
 tear (of eyes), meye
 tent, poła'tka (from Russian)
 tent, outer, ya
 thank, to, riyat
 thanksgiving ceremonial, to arrange,
 inaĉixĉat
 that one, Enin-, ñayen, ñan; (apart
 from speaker) ñunin-
 their, aĉh
 then, a'tti, inya'wut, ora'wucak
 then only, wu'e'tĉu
 there, e'ñki, yełh, van, -kiĉ, ga'nka, ñan
 there, and, vot
 therefore, in'i'nñiñ
 they, aĉh, eĉh, ñay
 thief, female, ñaw
 thigh, assa
 thimble, veł
 thirsty, to be, paḡ
 this country, in, wutin-
 this much, to such degree, Enin
 this one, wutin-
 this place, belonging to, wutĉ
 this side, to, yełh, qo'yin
 thong, ñilñ
 thong, hairless, i'ñin
 thong-seal skin, qułta
 thou, thy, thine, thee, ḡit

three, ñiyo'x
 throat, pilh, qamaĉĉa
 throw, to, yinla
 throw at, to, takyɪ
 throw into, to, pĉwiwa
 thrust, to, yp
 thud, to, aḡaika
 thus, enña'e'an
 tickled, to be, yigich
 tie, to, kilt; (boot-strings) -łpinit; (load
 on sledges) enomat
 time, every, all the, am exuneĉe
 time, in that, inya'wut
 time, this, eĉhivan, wo'tvan
 tired, to get, paña
 tobacco-mortar, kipl
 together, umaka
 to-morrow, mitiwi
 tongue, ĉil
 too much. See *much*
 tooth, van
 touch, to, iy
 toy, uyiĉvat
 track, vinv
 trample, to, tanti
 trample down, to, ĉanĉis-qu'ykin
 traps, to set, yitiwat
 travel, to, tiłaiw
 traveller (from afar), maḡla
 trifle, yaq
 tripod, for kettle, kuka
 truly, i'nmi-qu'nũm, ki'wan
 truth, in, i'nmi-
 try on, to, tanti
 Tungus, qoḡa
 turn, to, yili, yilt
 tusk, yinn
 twice, ñiyaq
 two, ñay, ñiyaq

unable, to be, pikaḡ
 underground storeroom, ulwu
 understand, to, yeyoł
 unreasonably, atau'

unskilful, uqugwai

untidy, vačín-ñi

untie, to, yis

untied, -lpinit

untrue, qiyim

unwell, ta⁸l

upstream, ečh

upstream, to go, gep

urinate, to, ača, luta

use, to, yawa

vainly, without reason, atau'

vanquish, to, ly

vegetable food, mesqav

vent-hole, yino

vent-hole, plug for, kulipči

very, awnu'p, u'nmi

vessel, u'kkam

village, nim

visit, yamkiči

visit him, to, yo^o

voice, kumñ, quli

voluntarily, ya⁸yoa

vomit, to, gival

wake up, to, kiyaw

wakeful, kiyulat

walk around, to, tīlaiv

wallet filled with fish-heads, kaw

want, to, tayyañ

warm, thi

wash, elhi-taw

water, miml

watering-place, ice-hole, aim

we, our, mučh

welcome, to, gink

well, all right! awwa'

well, now, atau'-qun, iñei'

well, in a good manner, awa-nñi

whale, yuñ (see *white whale*)

whale-skin, ithilh

what, yaq, mañin-

what of that! -kič

when, ti'ta

whence, mañin-

where, ma'nnu, mink

whether, me'če

which, mañin-

while, for a, piče'

whiskers, laļu

whistle, to, gıyapča

white, ilh

white, to make, elhi-taw

white whale, yiyi, riri

who, mikina

whole, exclusive, all, mere, only, am

why! mink

why do you come, ñita

wife, ña'wan

wife, to take for a, mąta

willow, viyi

willow-bark, wič

wind, the, pushes it inward, yqu

winter, laqlañ

wolf, i⁸y

wolverene, qapay

woman, ñaw

woman, O, illa'

woman, old, čačame

wonder, interjection of, qe'e

woo, to, ñaw

wood, utt

world, gačñin

worst, aqa

wrap up, to, aimak (see *to cover*)

wring the neck, to, lawt

wring out, to, -lpirt

write, to, kali

wrong, to do, akuyičva'tikin

yesterday, ai'gewe

you, your, tučh

youngest brother or sister, ıla'nyo

youngest one, the (term of endearment),

ılalul'

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